

Alcaeus

Collected Fragments

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Collected Fragments of

ALCAEUS

(c. 625/620-c. 580 BC)



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The Delphi Classics Catalogue



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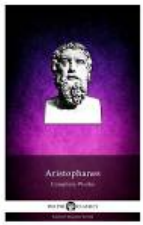
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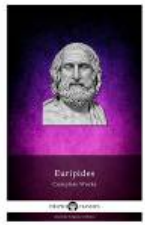


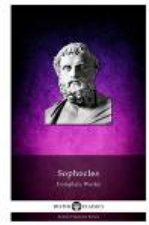
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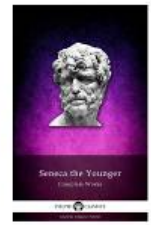


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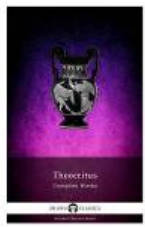


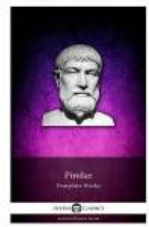




Lyric Poetry











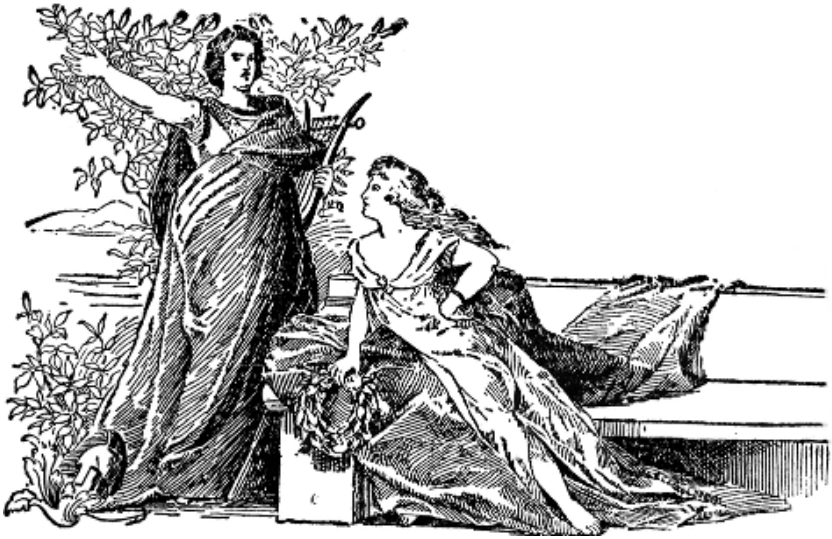
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Collected Fragments of

ALCAEUS OF MYTILENE



By Delphi Classics, 2022

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The Translation



Mytilene, the capital of the Greek island of Lesbos — Alcaeus' birthplace



Ancient ruins at Mytilene

The Fragments



Translated by J. M. Edmonds, Loeb Classical Library, 1922

Alcaeus of Mytilene (c. 625/620 – c. 580 BC) was a lyric poet from the Greek island of Lesbos, who is credited with inventing the Alcaic stanza (which consists of two Alcaic hendecasyllables, followed by an Alcaic enneasyllable and an Alcaic decasyllable). A contemporary of Sappho, also from Lesbos, he was included in the canonical list of nine lyric poets by the scholars of Hellenistic Alexandria. He was born into the aristocratic governing class of Mytilene, where he was involved in political disputes and feuds. By the end of the seventh century BC, Mytilene was the most influential of all the North Aegean Greek cities, with a strong navy and colonies securing its trade-routes in the Hellespont. The city had long been ruled by kings born to the Penthilid clan, but during Alcaeus's life, the Penthilids were a depleted force and rival aristocrats and their factions contended for supreme power. Alcaeus and his older brothers were passionately involved in the struggle, though they experienced little success.

At some point prior to 600, Mytilene fought Athens for control of Sigeion and Alcaeus is believed to have taken part in the fighting. According to Herodotus, he threw away his shield to make good his escape from the victorious Athenians and then celebrated the occasion in a poem that he sent to his friend, Melanippus. It is thought that Alcaeus travelled widely during his years in exile, including at least one visit to Egypt. He wrote numerous verses in

celebration of Antimenides' return, including a reference to his valour in slaying the larger opponent and he proudly describes the military hardware that adorned his family home.

Since both Alcaeus and Sappho composed for the entertainment of Mytilenean friends, they would have had opportunities to associate with each other, including at such events as the Kallisteia, an annual festival celebrating the island's federation under Mytilene, held at the 'Messon', where Sappho is known to have performed with female choirs. Alcaeus refers to Sappho in his poetry in terms more typical of a divinity, as "holy/pure, honey-smiling Sappho", which may have been inspired by the witnessing of her performances. The works of Sappho and Alcaeus represent for many the high point of brilliance for the development of early Greek lyrical poetry.

Alcaeus' poems were collected into ten books, with elaborate commentaries, by the Alexandrian scholars Aristophanes of Byzantium and Aristarchus of Samothrace sometime in the 3rd century BC. Sadly, today his verses exist only in fragmentary form, varying in size from mere phrases to entire groups of stanzas. Some ancient critics held Alcaeus even higher than Pindar in their estimation of his poetical abilities. Dionysius of Halicarnassus wrote: "Observe in Alcaeus the sublimity, brevity and sweetness coupled with stern power, his splendid figures, and his clearness which was unimpaired by the dialect; and above all mark his manner of expressing his sentiments on public affairs", while Quintilian, after commending Alcaeus for his excellence "in that part of his works where he inveighs against tyrants and contributes to good morals; in his language he is concise, exalted, careful and often like an orator"; goes on to add: "but he descended into wantonness and amours,

though better fitted for higher things".

The poems are conventionally grouped according to five genres.

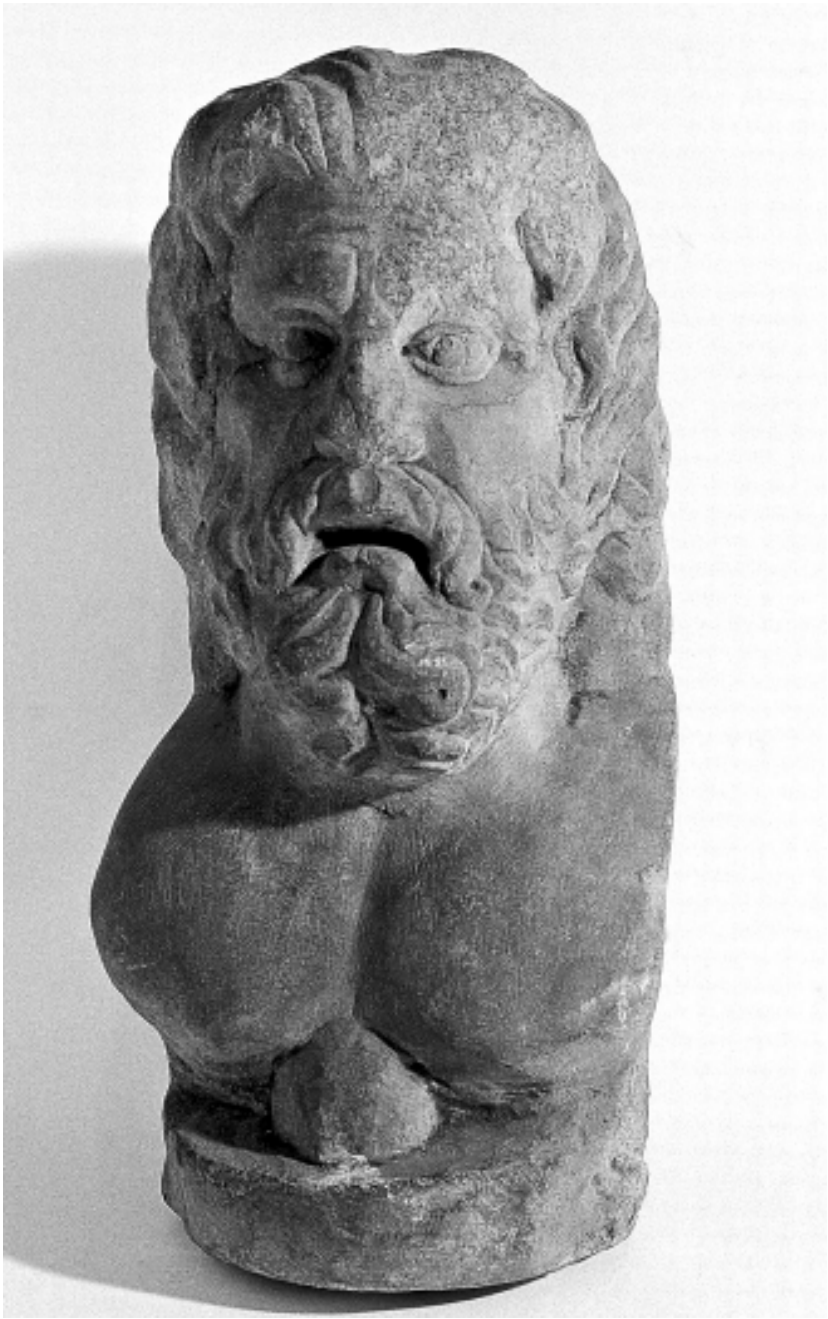
- *Political songs*, covering the power struggles on Lesbos with the passion and vigour of a partisan, cursing his opponents, rejoicing in their deaths, delivering blood-curdling homilies on the consequences of political inaction and exhorting his comrades to heroic defiance.

- *Drinking songs:* According to the grammarian Athenaeus, Alcaeus made every occasion an excuse for drinking and he has provided posterity several quotes in proof of it. Alcaeus exhorts his friends to drink in celebration of a tyrant's death, to drink away their sorrows, to drink because life is short, to drink through winter storms and to drink through the heat of summer.

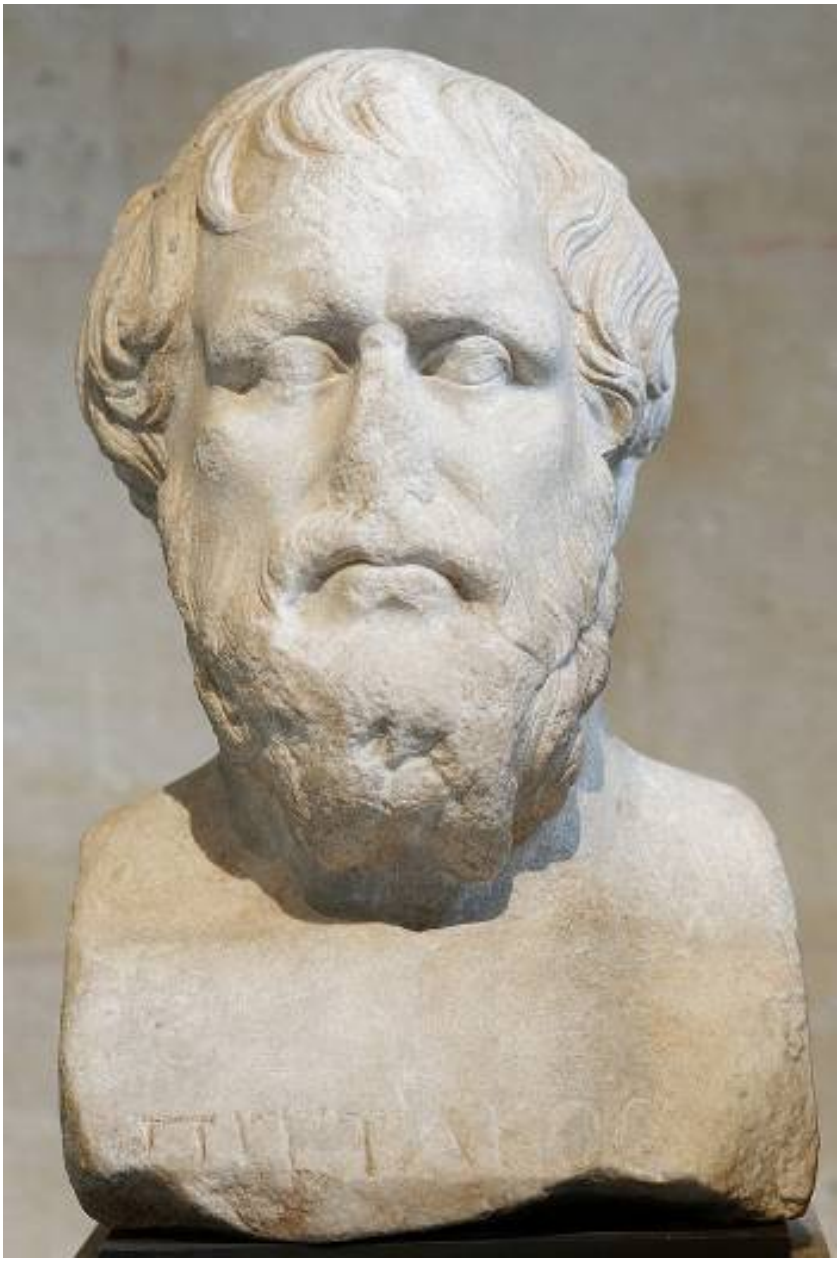
- *Hymns*: Alcaeus sang about the gods in the spirit of the Homeric hymns, to entertain his companions rather than to glorify the gods and in the same meters that he used for his 'secular' lyrics.

- *Love songs*: Almost all Alcaeus' amorous verses have vanished without trace. There is a brief reference to his love poetry in a passage by Cicero. Horace, who often wrote in imitation of Alcaeus, sketches in verse one of the Lesbian poet's favourite subjects: Lycus of the black hair and eyes.

- *Miscellaneous*: Alcaeus wrote on a wide variety of subjects and themes that contradictions in his character emerge. Athenaeus has preserved some verses about perfumed ointments to prove just how unwarlike Alcaeus could be and he quoted his description of the armour adorning the walls of his house as proof that he could be unusually warlike for a lyric poet.



An assumed bust of Alcaeus, Wellcome Collection, London



Roman bust of Pittacus (c. 640 – 568 BC), an ancient Mytilenean military general and one of the Seven Sages of Greece. He was the dominant political figure of Alcaeus's time, voted supreme power by the political assembly of Mytilene.

Pittacus appears to have governed well (590-580 BC), even allowing Alcaeus and his faction to return home in peace.

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‘Sappho and Alcaeus’ by Lawrence Alma-Tadema, The Walters Art Museum, 1881

BOOK I. HYMNS

1. TO APOLLO

Himerius *Orations*: I will tell you likewise one of Alcaeus' tales, a tale which he sang in lyric verse when he wrote a paean to Apollo. And I tell it you not according to the Lesbian verse — for I am not of poetic humour — but changing the actual metre of the lyric verse into prose. When Apollo was born, Zeus furnished him forth with a golden headband and a lyre, and giving him moreover a chariot to drive — and they were swans that drew it — , would have him go to Delphi and the spring of Castaly, thence to deliver justice and right in oracles to Greece. Nevertheless once he was mounted in the chariot, Apollo bade his swans fly to the land of the Hyperboreans. Now when the Delphians heard of it, they set a paean to a tune and held dances of youths about the tripod, and besought the God to come back thence. Yet Apollo dealt law among those of that country for a whole year. Then, when he thought it was time that the tripods of Delphi, too, should give sound, he bade the swans fly back again from the Hyperboreans. Now it is summer, and the very midst of summer, when Alcaeus brings Apollo back from that land, and therefore with the summer brightly shining and Apollo present, the lyre, too, puts on a summer wantonness concerning the God. Nightingales sing to him as birds might well sing in Alcaeus, swallows also sing and crickets, not announcing their own fortunes in the world but telling in all their tunes of the God. Castaly, in poetic style, flows with springs of silver, and great Cephissus lifts himself with his waves all shining, in imitation of the Enipeus of Homer. For Alcaeus, like Homer, perforce makes the water able to know that a God is present.

Hephaestion *Handbook of Metre*: The epionic trimeter *a majore* is acatalectic, the so-called Alcaic eleven-syllable... for instance:

O King Apollo, son of great Zeus, e.g. whom thy father did furnish forth at thy birth with golden headband and lyre of shell, and giving thee moreover a swan-drawn chariot to drive, would have thee go to Delphi and the water which is Cephissus' gift to Castaly, there to deliver justice and right in oracles unto Greece; nevertheless, once mounted, thou badest thy swans fly to the land of the Hyperboreans; and although when the Delphians heard of it they set a paean unto

flutes and dances of youths around the tripod and besought thee to come e.g. thence, yet for a whole year dealtest thou law in that country; then when it was time for the tripods of Delphi, too, to give sound, thou badest the swans fly back thither. Now it was summer and the midst of summer when thou returnedst from the Hyperboreans; the nightingale sang and the swallow, the cricket sang also to tell mankind of thy fortunes, while Castaly flowed with springs of silver, and great Cephissus lifted his shining waves well knowing that a God was come home.

2-5. TO HERMES

Hephaestion Handbook of Metre: As an epichoriambic type of this kind of verse we may compare the so-called Sapphic eleven-syllable, for instance: (Sa. 1)...; it also occurs in Alcaeus — and it is uncertain which of the two poets invented it, though it is called Sapphic — , for instance:

Hail, thou ruler of Cyllene! thee it is my will to sing, whom Maia bare upon the breezy heights unto the love of the omnipotent Son of Cronus.

3

Menander Declamations [on genealogic hymns].... But since this literary form is found among the ancients, and some ere this have sung of the birth of Dionysus and others of the birth of Apollo, and Alcaeus of that of Hephaestus also and again of that of Hermes, I have made it a separate class.... The form is useful only to the poet, never to the prose-writer; for the one deals with the midwifery of the Graces and the nursing of the Seasons and the like, whereas the other will of necessity express himself as briefly as possible. [Men. seems to imply that A. did not write a hymn to Dionysus, but cf. 174]

4

Pausanias *Description of Greece*: Apollo's delight in oxen is shown by Alcaeus in the *Hymn to Hermes*, where he says that Hermes stole oxen from Apollo.

Porphyrio on Horace Ode 1. 10 ['Mercury, thou eloquent son of Atlas' daughter']: A hymn to Mercury by the lyric poet Alcaeus.

The Same ['Thee it was, at whom once Apollo smiled when as a babe thou tookest his quiver while he sought to terrify thee with threats because of thy theft of his oxen']: This story (the theft of the quiver) originated with Alcaeus, and thus for the second time Mercury is made the discoverer of thieving because of the deception wrought by oratory, the art he invented.

Scholiast on Iliad ['Apollo wielder of gold']: Hermes, the son of Zeus and Maia daughter of Atlas, discovered the lyre, and having stolen the oxen of Apollo was found out by the God's power of divination. But when Apollo threatened him, he stole the very bow and arrows that were upon his shoulder. Whereat the God smiled, and gave him the divining-staff from which Hermes came to be called 'God of the golden wand,' and received from him the lyre which has given him the name of 'the wielder of gold' from the strap to which the lyre is fastened.

e.g. And when thou stolest away the oxen of Apollo, 'tis true he found them, being Lord of divination; but when he threatened thee full direly, then thou stolest away the very bow and arrows that were upon his shoulder: whereat he smiled, and gave thee the divining-staff from which men know thee to this day as 'God of the golden wand,' and himself received from thee the lyre whence he is called 'Wielder of gold.'

5

Athenaeus *Doctors at Dinner* [on winebearers]: According to some writers the winebearer of the Gods was Harmonia... Alcaeus makes Hermes bear their wine and so does Sappho (146).

6. TO ATHENA

Strabo *Geography:* When they conquered Coronea, the Boeotians built in the plain which lies before it the temple of Itonian Athena, calling it after the Thessalian one, and named the river which flows beside it Cuarius after the river in Thessaly. But Alcaeus calls it Coalius, saying:

O Queen Athena, upholder of War, who standest, we know, watching over Coronea before a stream-flanked temple on the banks of the Coalius...

And it is here that they used to hold the Pan-Boeotian festival.

7

Strabo *Geography* [on Onchestus]: And Alcaeus, who changed the name of the river Cuarius, has done ill in his misstatement concerning Onchestus in the passage where he places it at the foot of Helicon, whereas it really lies a considerable distance from that mountain.

8

Apollonius Pronouns: It is clear moreover that the Aeolic digamma [w] is prefixed to the pronouns of the third person, just as those that begin with a vowel are [ordinarily] aspirated. Compare Alcaeus:

... so that [he] could loose none of the Olympians without his aid.

9. TO HEPHAESTUS

[See 3]

10. TO ARES

Cramer *Inedita (Oxford*): We are enquiring also how Αρεος the genitive of Αρης 'War' is found with a diphthong, Αρευοσ, [and the dative] Αρευι; compare: (24); and for the corresponding vocative:

... O War, through whom murderous Fear...

11. [TO APHRODITE]

From a Second-Century Papyrus:

... who possessest a precinct... summit of the city... Aphrodite...

12

Apollonius *Pronouns*: The pronoun τεος is Doric for *σος* ‘thy’... and occurs in the Aeolic writers; compare Alcaeus Book I:

... and may thy daughter lead the enterprise [prob. Persuasion, cf. Sa. 33]

13

[cf. *E.M*. 470. 28]

[TO LOVE?]

Etymologicum Gudianum: For flowers are called gentle [that is, cultivated as opposed to wild,] because they grow in the Spring which is the particular season of love. And that is why Alcaeus calls Love the child of Zephyr or the West-Wind and Iris or the Rainbow.

Plutarch *Amatorius:* Although the poets generally seem to write and sing praise of Love in a jesting mood, sometimes, whether of their own choice and reflexion or by the grace of God, they get at the truth and treat of him seriously, as for instance in the matter of his birth:

... awfullest of Gods, whom sandalled Iris bore to Zephyr of the golden hair

— unless indeed you follow the grammarians in holding that the description is aimed at the motley and various nature of the passion.

14 TO THE DIOSCURI

From a Second-Century Papyrus:

Come ye hither from star-bright Olympus, ye stalwart children of Zeus and Leda, and shine forth in propitious wise, O Castor and Polydeuces, who go on swift-footed horses over broad earth and all the sea, and do so easily save men from lamentable death by leaping to the high-top of benched barks, there to sit far-seen upon the forestays, and so lighting the midnight path of the black ship...

15. TO ACHILLES

Eustathius on Dionysius the Geographer: Others say that this is another Achilles, king of the district among the Scythians, who had fallen in love with Iphigeneia and remained there after following her when she was sent thither. The commentators who hold this view call Alcaeus to witness where he says:

O King Achilles, who rulest the land of Scythia...

16. TO THE NYMPHS

Hephaestion *Handbook of Metre* [on the antispastic]: The acatalectic tetrameter is called the Sapphic sixteen-syllable, and the whole of Sappho's third Book is written in it, as well as many poems of Alcaeus, such as:

O Nymphs, who they say are sprung from the Aegis-Bearer...

17. TO THE SUN

From a Second-Century Papyrus:

All-nurturing Sun, who hast come by river-banks or by the purple sea where the gushing wave beats on the surfy shore, while many maids stand in a ring and rub with dainty hands the flesh of their fair thighs, taking and pouring the gentle water over themselves even as an unguent... [note: for bathing as a sign of warmer weather]

18. TO POVERTY

Stobaeus *Anthology*: From the poet Alcaeus:

O Poverty, thou grievous and resistless ill, who with thy sister Helplessness overwhelmest a great people...

BOOK II. WAR-SONGS

19

Athenaeus *Doctors at Dinner* [on music]: In ancient times music was used as an incitement to courage. For instance, the poet Alcaeus, who was a very great musician, became over-warlike and puts the claims of courage before those of poetry, and therefore prides himself on things of war in the following words:

The great house is all agleam with bronze. War has bedecked the whole roof with bright helmets, from which hang waving horse-hair plumes to make adornment for the heads of men; the pegs are hidden with bright brazen greaves to ward off the strong arrow, corslets of new linen cloth and hollow shields are piled upon the floor, and beside them stand swords of Chalcidian steel, and many a doublet, many a kilt. These we cannot forget, so soon as ever we undertake this task.

Whereas the house should rather, perhaps, have been full of instruments of music. But the ancients considered courage to be the greatest of the political virtues, etc.

20

Strabo *Geography* [the Carians]: Their warlike proclivities are indicated by the shield-thong, shield-device, and helmet-plume, all of which are called Carian; compare... and Alcaeus

...and tossing a Carian plume...

21

Herodian *Words without Parallel*: I excepted the Aeolic dialect because of πταζω ‘to cower’; compare

They cowered like birds at the sudden sight of a swift eagle.

22, 23, 24

Choeroboscus On the Canons of Theodosius: But since nouns in *-eus* lose the “in the genitive... except Αρευς Αρευος ‘War,’ for this has kept the “in Aeolic, as:

greater warriors than the War-God

and again:

for ’tis noble to die in war;

and again:

They mingled war one against another.

25

Hesychius επιπνευων ‘breathing upon, inspiring’:... Alcaeus:

Verily she did join together a divided host of men by inspiring it with law and order.

26

From a Second-Century Papyrus:

... As for me, when grievous age wears me out, then be it not mine to forget the kindness of such as were my friends of old.

27 [TO MYTILENE]

From the Same:

Now is our song of thee, thou great Nurse of all those tender youths who recking so little of themselves took the field in the first rank of our people; for they have done the allotted task of men with the same will as those who have grown to be men. Were I all-wise, were I like to a God in shrewdness of wit, even so I would not so much as pluck out a hair contrary to the decree of Zeus,[i.e. I am content to be a grown man as my beard shows me to be] and being grown men our lives are mingled with troubles befitting our estate; but for youths to rush into the deep tumult of the battle mellay — that is not for them. [Yet these, when a host ill-conquerable came up against our city, laid fear aside and took arms and....]

28

Aristides *Rhodian Oration*: For all these reasons we must bear our misfortune as gently as we can and stoutly reject the second place, and confirm the saying that

Not houses finely roofed or the stones of walls well-builded, nay nor canals and dockyards, make the city, but men able to use their opportunity.

29

Nicolaus *First Exercises in Oratory*: It was in reference to this that the poet Alcaeus made the profound statement that a city was composed not of timber and stones but of men.

Aristides *The Four Great Athenians*:... the saying which the poet Alcaeus said long ago, but which has since been used by all and sundry, that

Not stone and timber, nor the craft of the joiner, make the city; but wheresoever are men who know how to keep themselves safe, there are walls and there a city.

30

Scholiast on Aeschylus [Blazons make no wounds]: This comes from Alcaeus:

For blazons wound not nor of themselves carry pain, except he that wields them, if *he* be a noble man.

31

Cramer *Inedita (Paris)* *αρκος* ‘defence’: neuter; used by Alcaeus:

... to whom you shall be an unbridleable defence. [i.e. irresistible]

32

Apollonius *Pronouns*: ασφε ‘them’ is Aeolic; compare Alcaeus, Book II:

... when thou savest them from destruction.

33

Cramer *Inedita* (*Oxford*): The Aeolic form is *νάεσσι* (‘in ships’); compare Alcaeus:

... and to sail thither in ships

Ibid. Αρεως

of Ares

from Αρευς which is found in Alcaeus.

35

Pollux *Vocabulary*:

Cyprus,

the measure so-named, you may find also in the second book of Alcaeus' *Lyric Poems*.

BOOKS III AND IV. POLITICAL POEMS

36

Apollonius *Adverbs*: For it is thus also in Aeolic with the adverb μεσοι ‘amid’ or ‘between’:

... between earth and snowy sky;

and it is the same with πηλοι from τηλοθι ‘afar.’

37, 38, 39

Heracleitus *Homeric Allegories*: We shall find the lyric poet of Mytilene using allegory in a considerable number of passages. He likens the disturbances caused by the tyrants very literally to stormy weather at sea:

I cannot tell the lie of the wind; [or ‘factious strife of the winds’; prob. the words have a double intention] one wave rolls from this quarter, another from that, and we are carried in the midst with the black ship, labouring in an exceeding great storm. The water is up to the mast-hole, the sail lets daylight through with the great rents that are in it, and the halyards [the ropes that keep the yard in position] are working loose. [cf. Boiss. *A. G.* 3. 295, Hor. *Od*. 1. 14: prob. not from the same poem as 37]

Who hearing this would not conclude immediately from the moving sea-imagery that the fear conveyed by the words is fear of the sea on the part of men aboard ship? Yet it is not so, for the poet means Myrsilus and a monarchical conspiracy hatching against the Mytileneans. And he similarly hints at Myrsilus’ intrigues in another place:

Lo now! the wave that is to windward of us comes this way, and will give us sore labour to bale it out when it breaks over us.

In fact the islander almost overdoes the sea-going in his allegories, likening most of the prevailing tyrant-troubles to storms on the ocean.

Hesychius *Glossary*:

a four-times coiled surge of brine

that is, the third or greatest wave. [as it was usually called]

40

Herodian *Words without Parallel*: The God Poseidon has the *a* and the *s* in Alcaeus:

... nor had Poseidan yet roughened the salt sea.

41 [TO HIS COUNTRY]

From a First-Century Papyrus:

What purpose or intent is in thee, my Country, that thou hast been so long time distraught? Be of good cheer; for the son of Cronus himself [an oracle?] did tell thee that thou hadst no need to fear warfare howsoever it should seize thee, nor should neighbour foeman, nay nor oarsman from over the far-bounded sea, maintain for long the woeful conflict of the far-flung spear, unless thou shouldst of thyself send afar all the best of thy people, to sunder them from thee. [scholia ref. to the 'first banishment,' of Alcaeus, Sappho, Phanias, Antimenidas, and others, to Pyrrha in Lesbos for plotting against Myrsilus] For 'tis men that are a city's tower in war. But alas! thou no longer doest the Father's will, and so a swift fate hath overtaken thee, and us that had been sent to help thee, Zeus — for so he had willed it — hath made to miscarry [ref. either to an attempt of the exiles to return by force of arms or rejection by M. of an offer of the exiles to return and combine with him against an external foe] and taken away from thee again. And let whoso will, bring thee assuagement of thy woes. He that hath made him pottage, he also must eat it; [i. e. you have made your bed and you must lie on it] these things are no longer a concern of ours. And whatsoever Fate it is that sendeth this trouble, 'tis sent with good reason. These woes began for thee with Tenages, son of Aeolus, that was slain of yore by the sword of his brother Macar, [cf. Sch. *Il.* 24. 544: founder of the Greek colony of Lesbos] a sword that left sorrow behind it. And now I make this prayer concerning thee: that I may no longer see the daylight, if the son of Cleanax [Myrsilus] or yonder Splitfoot [Pittacus] or the son of Archeanax be suffered yet to live by one

whom his dear sweet native-land, and factious strife as old as itself, together have done away.

42

Athenaeus *Doctors at Dinner* s For at every time and on every occasion the poet Alcaeus is found drinking; in the winter, in these lines: (157):...; in his misfortune, in these: (158):...; and in his rejoicing, in these:

’Tis time for wine and time for women, now that Myrsilus is dead.

43, 44

Apollonius *Pronouns* (on *ἄμμιν* ‘to us,’ etc.): For the forms used by the Aeolic writers often discard the *n* for the sake of euphony in sentence-construction, compare (Sa. 42), and this:

and if Zeus will accomplish what is our intent;

Alcaeus. And the *n* remains in:

... the immortal Gods have given us the victory;

from Alcaeus’ third Book, and in many more places.

45

Harpocration *Lexicon to the Attic Orators*: τετυθωμαι:... equivalent to εθβεβροντημαι ‘to be out of one’s mind compare Alcaeus:

He struck him mad altogether and took his wits away.

46

Eustathius on the *Iliad:* Aristophanes the grammarian says that a whirlwind or downward-striking blast is called a down-rushing wind by Alcaeus and Sappho, because it has a downward motion.

47

Hephaestion *On Poems*: The epionic trimeter *a majors* catalectic, the Alcaic eleven-syllable, as it is called,.... for instance (fr. 1); and:

Melanchros, being worthy of his country’s respect

48

Scholiast on Nicander *Venomous Bites* [And thou shouldest take a young branch of tamarisk ere it bear fruit, a magician honoured among men]:... and in Lesbos Apollo holds branches of tamarisk, and so is called ‘God of the tamarisk.’ And Alcaeus, in the poems on the son of Archeanax and the Erythraean War, tells us that Apollo appeared in a dream with a branch of tamarisk in his hand.

e.g. For when I was fighting the Erythraeans, Apollo came unto me in my sleep with a tamarisk branch in his hand.

49

Apollonius *Pronouns*: υμμε ‘you,’ Aeolic; compare

For the prerogative which belongs to you by grace of the Gods, he will make the prerogative of insatiate men.

50

Scholiast on Aristophanes *Wasps* [where it is parodied]: From Alcaeus:

This man with his longing for great power will quickly overturn his country; she is tottering now [the Gk. is ‘near a swing-down’ (of the scales and the like)];

κρετος ‘power’ instead of *κράτος*; he is parodying Alcaeus in reference to Cleon, as being a madman.

51

Diogenes Laertius *Life of Pittacus*: This is he whom Alcaeus calls *Drag-foot* because he was flat-footed and dragged or trailed his feet after him, *Splitfoot* because of the so-called chaps or cracks in the skin between his toes, *Prancer* because he bore himself proudly without reason, *Pudding-belly* or great-paunch because he was fat, *Sup-i'-the-dark* because he did not use lamps, and *Swept-and-Garnished* because he was slovenly and dirty.

51 A

[cf. *E.M.* 484. 12]

Eustathius on the *Odyssey*: According to the ancient marginal note Alcaeus says επιαλτας

the nightmare

for εφιαλτης.

52

The Same on the *Iliad*: It is said that Alcaeus and Archilochus knew the unruly and insolent as *αγέρωχοι* or

overweening

53 TO PITTACUS (?)

Hephaestion *Handbook of Metre* [on the *Ionicum a majors]*: Some of the acatalectic trimeters are composed of one ionic and two trochaics thus:

O thou destroyer of hips and haws [*i. e.* eater of wild fruit, like a bird; Pittacus was of low birth, cf. 54: cf. Choer. *Ep.* 1. 272] — for ’tis no shame to an Arcadian [to be called that]...

54

Artemidorus *On Dreams*: The fruit of the oak was eaten by the Arcadians; compare Alcaeus:

The Arcadians were eaters of acorns.

55

Apollonius *Pronouns:* The possessive τεος ‘thy’ is equivalent in Doric to σος....; and also in Aeolic; compare Alcaeus Book i: (12); and:

Near to your house and near to your infamies...

in the latter passage the same poet uses the common form σος.

56

Eust. on the *Odyssey* [they were diverting themselves at draughts]: The author of the treatise *On Greek Games* declares that the draughts were five pebbles with which they played upon five lines drawn on either side, so that each of the players had his own... And there was a line drawn in the middle which they called sacred... because the loser comes to the furthest line. Hence the proverb ‘to move the piece on the sacred line,’ used, of course, of those whom desperation drives to their last resource; compare Sophron:....; Alcaeus gives the phrase in full:

And now this fellow has prevailed, by moving the piece on the sacred line, the cunning man.

57

Scholiast on Pindar [‘the overwhelming bane which his father hung over him, to wit a mighty stone’]: The punishment of Tantalus is variously related....; Alcaeus and Aleman say that a stone was hung over him; compare Alcaeus:

Over Tantalus’ head, O son of Aesimus, there hung a great stone; and Aleman (Alcm. 89).

58

Hephaestion *Handbook of Metre* [on ‘unconnectable’ metres]: A well-known combination, too, is the double two-and-a-half-foot metre called the encomiologic, consisting of a two-and-a-half-foot dactylic and an iambic of equal length; it is used by Alcaeus in the poem which begins:

And are the weapons still lying bright and ready in the myrtle-grove for Dinnomenes and the son of Hyrrhas? [Pittacus]

59 TO PITTACUS (?)

Athenaeus *Doctors at Dinner* [on cups]:... and Alcaeus:

... and you drain goblets sitting beside Dinnomenes.

60, 61

Scholiast on the *Iliad [ρεθεων* ‘limbs’]:.... But the Aeolic writers use ρεθος for the face, and call pretty persons

apple-faced

Eustathius on the *Odyssey*: One of the later poets Doricised the word μηλον ‘apple,’ changed οψις ‘face’ into ειδος, and putting the two together — the poet in question is the lyrist Alcaeus — called a person in jest

apple-cheeked,

because he prided himself on the apples of his cheeks, that is his rather maiden-like blushes.

62

Greek Proverb-writers:

He’s stirring up the pigs again;

used of those who urge an unwilling man to say what he would rather not. The proverb occurs in Alcaeus.

63

Apollonius *Pronouns*: For just as with ταχεις we have ταχεσιν so with ημεις ‘we’ we have ημεσιν ‘to us,’ and the form αμμεσιν ‘to us,’ used in the fourth Book of Alcaeus,

high above us

comes from ημεσιν.

64

Athenaeus *Doctors at Dinner* [on the greedy fish called labrax or bass]: The lyric poet Alcaeus says that the bass swims near the surface. [he prob. compared the tyrant Pittacus to this fish, perh, in the poem to which 162 belongs]

65

Aristides [on rhetoric]: If any others go about declaiming against rhetoric, or rather muttering and shooting at it from the dark, as Alcaeus says...., let so much be my answer: — even as they do it, rhetoric is taking its revenge.

e g.... who muttered and kept shooting at us from the dark.

66

Plutarch *On the Cessation of Oracles*: On a recent visit to Ammon it was clear he had been particularly struck with the ever-burning lamp, about which he told us an interesting circumstance related to him by the priests. It seems that they use less oil for it every year, and since it is only reasonable to suppose that the less the oil consumed the shorter the time of burning, they believe this to be an indication that the length of the year is not constant, but that each is shorter than its predecessor. At this there was general astonishment, and Demetrius exclaimed that it was really absurd to pursue so great a quest with such tiny equipment, not, in Alcaeus' phrase,

painting a lion from the claw,

but changing the position of the entire heavens and throwing mathematics out of the window by means of a lamp and a lamp-wick. [cf. *Paroem.* 2. 165]

67

Scholiast on Sophocles [‘for anger knows no old age but death’]: That is, no mortal man can overcome anger. The fierceness of anger does not grow old unless the man dies, because it is impossible for a living man not to become angry. It is put proverbially in the words ‘anger grows old last.’ This is said because of the aged, since the older they grow the stronger grows their anger. Alcaeus gives the statement in general terms as we do.

e g. ’Tis said that wrath is the last thing in a man to grow old.

68 [TO ZEUS]

From a Second-Century Papyrus:

... he doth not take up. Make thou far-darting, Father, and unerring the heart of yonder man, Father, but all such as are inspired by the shameless one make thou a sinful thing of hate.

69 TO ZEUS

From the Same:

Father Zeus, though the Lydians, in other men's time of misfortune and having received no benefit at our hands and knowing us not at all, gave us two thousand staters in the hope we might reach the sacred city, this fellow like a cunning-hearted fox made fair promises [to his own fellow-citizens] and then reckoned he would escape scotfree [if he failed to perform them].

70

From a Second-Century Papyrus:

... to say to him: ‘He who shared evil revels with an unseemly crew, as a mere stone of the base, now, by making merry with good-fellows of the idlest and vainest, has become the headstone over them all,’ And in the pride of his marriage with a daughter of Atreus [the scholiast tells us that Pittacus married a sister of Dracon a descendant of Atreus, *i. e*. of the Atreid founders of Lesbos] let him do despite to his countrymen as he did with Myrsilus, till Ares choose to turn our luck and we forget this our anger and have rest from the heart-devouring pain and internecine battle which one of the Olympians hath roused in us to bring destruction on the people and to give delightful glory unto Pittacus.

71 [AN ACCUSATION OF INGRATITUDE]

From the Same:

You were friends enough with me once to be invited to sup on kid and pork; this is the way of the world. [the scholiast says this became a proverb]

72 [TO PITTACUS?]

From a Second-Century Papyrus:

... and garnering his plunderous crop, fills the whole house both day and night with unmixed wine, and wassailings have been brought in unto the place where the law is wont to speak; and yon man forgot them not, so soon as he had overthrown him; for he set them a-going every night, and the bottom of the flagon rang and rang again. [when it was set down empty] Aye, you that come of such lineage [his father was a Thracian, his mother a Lesbian] have the honour and glory enjoyed by the free sons of noble parents...

73

From the Same:

... The sailors have cast all their cargo overboard and are saving themselves as best they can. Meanwhile, beaten with the roaring wave, the ship [of State] bethinks her that she no longer desires to fight with storm and tempest but would willingly strike a reef and go to the bottom. That is her plight; but as for me, dear comrades, I would forget these things and make merry here both with you and with Bacchus. [cf. *E.M.* 216. 48, *Ox. Pap.* 1360.] And yet why take we our love off our country, even though fools have thrown all she hath into confusion, mingling...?

74 [TO MYTILENE]

From a Second-Century Papyrus:

... Nor yet did he harm thee in that he itched, as every child of unfamed parents itches, to go in and out of garish houses; for being still at home among the obscure, he was bearable as yet. But when he did the deeds of wicked men in wanton presumption and drunken with power, there was no bearing such things as those. And now after many a slip we stand upright in our ancient estate; [for though these sweets] are mingled with that [sour], still God, I ween, [decrees us something bad in everything that is good.] [*i. e.* our political position, though not ideal, is now bearable]

75

From the Same:

... And as for me, I remember it not; for I was still a little child sitting on his nurse's knee; but I know from my father the honour yon man had received of yore from the son of Penthilus; [Dracon, whose sister Pittacus married] and now he that overturned the despotism of the traitor [Melanchros, is himself, ere we knew it], become despot [of our city].

76. TO THE MYTILENEANS

From a Second-Century Papyrus:

... But he goes striding wide over your heads, and you hold your tongues like initiates when they behold the dead they have called up. Nay rather, my fellow-countrymen, up and quench the log while it but smoulders among you, lest the light thereof come to a brighter flame. [restored from Scholia]

77

From the Same:

You were not altogether a knave..... [the gap prob. contained an adv. of time and a voc.] nor yet a fool, but kept the oath you swore to us by the altar of the Son of Leto, that none of the Children of Treason should know truly who it was to whom in the beginning...

78

Apollonius *Pronouns* [the form *αμων* ‘of us’ in Doric]:... *αμεων.* Similarly in Aeolic; compare Alcaeus:

... nor make troubles for those who are more than we.

79

The Same: The Aeolic form is *υμμεων* ‘of you’; compare Alcaeus:

... whoever of you and us are good men. [metre Hor. *Od.* 1. 5]

80

[cf. Phot 2. 91, Suid.]

Zenobius *Proverbs:*

I am Pitane;

this proverb is in Alcaeus; it is used of those who get frequent good and bad fortune, because this was the lot of the city of Pitane, as indeed we learn from Hellanicus, according to whom it was captured by the Pelasgians and set free again by the Erythraeans.

BOOK V

No fragments survive

BOOK VI

[the subject of this Book being unknown, I have placed here unclassifiable fragments of a general type]

81

Scholiast on Pindar [‘To keep the saying that goes nearest to the real truth, “Money, money is the man,” the saying of the Argive who had lost both his goods and his friends’]: This is ascribed by some commentators to the *Proverbs*, but it is really an apophthegm of Aristodemus, as Chrysippus tells us in his treatise *On Proverbs*; Aristodemus is not named by Pindar, as though it were obvious who the author is; he merely indicates that the place of his birth was Argos. Alcaeus on the other hand gives both name and birthplace, making the latter Sparta, not Argos:

... For even as once on a day ’tis told Aristodemus said at Sparta — and ’twas no bad thing — , the money is the man, and no poor man is either good or honourable. [cf. Diog. Laert. 1. 31, Suid. *χρήματα,* Arsen. 476, *Paroem.*]

82

From a Papyrus of the First Century B.C. found at Herculaneum, Demetrius *on Poems*:

... And to drink seemed to him a pleasant thing; but one that hath so much wine as that about his wits, such an one lives no life at all; for he hangs his head, chiding oft his own heart and repenting him of what he hath done. And so it ceased to please him when he came to his ripest.

And we find the same sort of sentiment in Ibycus.

83

[cf. Choer. *Gram*. *Gr.* 4. 123. 25]

Hephaeetion *Handbook of Metre* [on the antispastic]: Alcaeus also used an acatalectic pentameter:

Sprung from the royal son of Cronus, Ajax second in valour to Achilles...

84

Old Etymologicum Magnum: σείω ‘to shake’; there is a word *σείus* ‘shaker’ in Alcaeus, for instance:

For he is the shaker of the earth;

and from this comes *σεω* or *σείω;* compare *πλεω κλείω* and *πνεω πνείω*...

85

Athenaeus *Doctors at Dinner* [on shellfish]:... Aristophanes the grammarian... declares the *lepas* to resemble what is called the *tellina.* But Callias of Mytilene, in his tract *On the* Lepas *of Alcaeus*, says that there is a song in Alcaeus beginning:

Child of the rock and the grey sea

and ending:

... and thou fillest all hearts with pride, thou *lepas* of the sea. [metre as 81]

Instead of *lepas*, however, Aristophanes reads *chelys*, 'tortoise [the same word means lyre, the earliest lyres having been made of tortoiseshell; the poem was apparently an address to the trumpet which Ar. altered into an address to the lyre] or turtle,' and says that Dicaearchus [in his tract *On Alcaeus* Ath. 15. 668 e] reads *lepas* without understanding what a *lepas* was, namely a shell which playing children used to put in their mouths to make a whistle, as our guttersnipes do with what is called the *tellina.*

86

[cf. Heph. 123-4, who implies that the stanzas each contained 10 feet like Hor. 3. 12, and Gram. ap. Hermann *El. Metr.* 472, Gram. ap. Gais. Heph. 332]

Hephaestion *Handbook of Metre* [on the *ionicum a minore*]: And whole poems are written in ionics, for instance..., and many by Alcaeus, as:

Me a woman miserable, me a sharer in all misfortune

87

Etymologicum Gudianum: *ἤνασσεν* ‘ruled’ is found in the form *Fάνασσαν*; compare Alcaeus:

... and ruled over full many peoples.

88

Hephaestion *Handbook of Metre* [on dactylics]: There are dactylics called logaoedic, which have dactyls in their earlier part but a trochaic dipody at the end. The best-known of them is the line which has two dactyls before the trochaic dipody and is called the ten-syllable Alcaic; compare:

and one that dwelt on the outskirts

Zonaras Lexicon: ‘wheat-flour’; the same as aleuron with a pleonastic m; compare

wheat-flour mingled

90

Commentator on Aratus *Phaenomena*: As Alcaeus says:

These things began, ’tis said, with our fathers.

91

Old Etymologicum Magnum: *δυσί* ‘to two’... I may add that these numerals are often declined in the dialects; compare Alcaeus:

one of the twelve

92

Scholiast on Sophocles [‘my fearful heart is tortured’]: that is, ‘panic-stricken,’ and ‘fearful’ means ‘terrified’; compare Alcaeus:

and a fearful madness springs up in the breast of the hart; [metre Heph. 72]

where ‘fearful’ means ‘terrified.’

92 A

Strabo *Geography*: Antandros is called by Alcaeus a city of the Leleges; compare:

Antandros, first city of the Leleges

93

Scholiast on Theocritus [‘beside the banks of Hebrus’]: Alcaeus says that Hebrus is the fairest of rivers [perh. in connexion with the death of Orpheus and the carrying of his head by the current to Lesbos Verg. *Geo*. 4]

e. g.... O Hebrus, fairest of all rivers

94

Zenobius *Proverbs*: The she-goat of Scyros: Chrysippus says that the proverb is used of those who upset the doing of kindness, because the goat often upsets the pail. Others hold that it is used of those who bring benefits, because the foats of Scyros give so much milk. The saying occurs in Pindar and Alcaeus.

95

Scholiast on Apollonius of Rhodes [‘by the Artacian spring’]: This spring is near Cyzicus, which both Alcaeus and Callimachus speak of as being situated in Dolionia.

e. g.... Dolionian Cyzicus

Scholiast on Apollonius of Rhodes [‘The Phaeacians are sprung from the blood of Heaven:... and moreover Alcaeus agrees with Acusilaus in saying that the Phaeacians take their descent from the drops that fell from Uranus or Heaven.

e g.... The Phaeacians, sprung from drops celestial

97

Scholiast on Hesiod [‘And for a third bore she Hydra’]: Alcaeus calls the

Hydra nine-headed

Simonides ‘fifty-headed.’

98

Photius *Lexicon*: αγωνος

conflict:

by ‘adaptation’ for αγων: it is ‘adapted’ from the genitive; it is often used thus by the lyric poet Alcaeus.

Hesychius Glossary: αλιβάπτοις, purple. | αλίβαπτον

sea-dipt

a purple bird; Alcaeus and Alcman.

Etymologicum. Magnum: *αμάνδαλον*; used in the sense of

unseen

101

Hesychius *Glossary*: αθFολλαι: for αελλαι

storms

found in Alcaeus.

102

Cramer *Inedita* (*Oxford*): We inquire therefore how it is that we find the form *τοισδεσσι* ‘to these.’ It is best to call it ‘lengthening.’ On this pattern Alcaeus says

of these

103

Eustathius on the *Odyssey*: Heracleides says that there is an occurrence of the form *eon*

I was

in Alcaeus.

104

Mymologicum Magnum: The word ερρεντι is used by Alcaeus; it is from ‘to go,’

‘to go slowly’ or ‘to perish,’ the adverb ερρεντι [meaning doubtful; perh. ‘haltingly or ‘hesitatingly’] like ‘willingly’.

The Same: εσυνηκεν: Alcaeus uses the form εσυνηκεν

he understood

and Anacreon εξυνηκε, with the pleonastic augment.

106

[cf. Constant. Lascar. *Nom. et Verb.* 116 b]

Choeroboscus on Theodosius:

O Eurydaman

is found in Alcaeus for O *Eurydamas*, ending with *n* in the vocative.

107

Etymologicum Magnum: εθηκε has two meanings, ‘he placed’ and ‘he did’...; hence Alcaeus uses the noun θεσις for ποιησις

doing *or* making

108

Cramer *Inedita (Paris)*... Compare Alcaeus' use of *κάλιον* for *κάλλιον*

more beautiful

108 A

Scholiast on the *Odyssey* [‘Ceteians’]:... For Telephus was king of Mysia, and Alcaeus moreover uses

Ceteian

for ‘Mysian.’

109

Choeroboscus [On nouns ending in *-υν*]: *κίνδυν* ‘danger,’ genitive *κίνδυνος,* accusative *κίνδυνα;* Sappho thus declined the noun *κίνδυνος.* Alcaeus used the dative *κίνδυνι*

by danger

110

Eustathius on the *Odyssey*: And from *κτείνω* comes the rather Doric form *κταίνω*

to kill

in Alcaeus.

111

Photius *Lexicon*:

to measure

in the sense of ‘to count’; Alcaeus.

112

Mymologicum Magnum: they swam: the verb is ‘to swim’; compare Alcaeus:

but when they swam with their hands...

the imperfect is ενεον or with pleonastic εννεον.

112 A

From a Papyrus of the Second Century containing Scholia on the *Iliad*: ‘Nor can I pour forth my stream into the great sea, because I am straitened with dead bodies’: that is ‘cramped’; whence comes Alcaeus’ line:

Verily ’twas the stream of a narrow Xanthus that came to the sea.

113

Herodian *Words without Parallel*: For Alcaeus pronounces *οἰδα*

I know

as three syllables.

114

Scholiast on Aristophanes [‘Your uncle imposes on you’]: that is ‘deceives’...; similarly in Homer...; and in Alcaeus:

he cheats you

115

Cramer *Inedita (Oxford)*... Or the form ‘I have fled’ has the participle πεφυγως. Alcaeus, at any rate, changing the *s* to an *n* and doubling the *g,* says πεθυγγων

having fled

116

Herodian *Words without Parallel*: ‘to press’: verbs ending in -*ζω* which are paroxytone and of more than two syllables never have epsilon in the penultimate.... We should note therefore as remarkable the epsilon-form *πιεζω* used in Attic and Ionic as well as in Homer.... I have added the dialects because both forms occur in Alcaeus, and Alcman uses *πιάζω*.

117

Tryphon *Changes in Words* [prefixing of letters]: In one place in Alcaeus ρηξις

breaking

appears as Fραξισ.

118

Cramer Inedita (Oxford): From the nouns in *-os* Alcaeus once uses the genitive τευμενος for τεμενεος

of the precinct

119

Eustathius on The *Iliad*: ‘constellations’ comes either from ‘to string’... or from ‘to rub or wear out,’ — on which point the following occurs in the writings of Georgius [Choeroboscus]: ‘Many of the stars get exhausted... and it is clear that the word should be spelt with *ex* (and not *i)* because Alcaeus uses the genitive τειρεων

of the constellations

without the i.’

119 A

Priscian *Grammar* [on the Vocative]:'... Even in a feminine noun Alcaeus uses *Νήρή*

O daughter of Nereus

for *Νηρηί,* while Theopompus makes the vocative of *Χάρη*s 'Chares,' *Χάρη.*

120

From a Second-Century Papyrus:

... Through Helen ’tis said there sprang from evil deeds a branch bitter unto Priam and all the Trojans, and a flame rolled around sacred Ilium. Not such was the dainty maiden whom the son of Aeacus, with all the Gods gathered at his longed-for espousals, took from the palace of Nereus and led home to the house of Cheiron, where the love that was betwixt the noble Peleus and the best of all the Nereids [Thetis] loosed the girdle of a pure virgin, and bore them a year afterwards a son that was mightiest of demigods, a victorious driver of bay steeds [Achilles]; but the Trojans and their city were destroyed because of Helen.

BOOK VII. LOVE POEMS

121 TO MELANIPPUS.

[A LETTER]

Herodotus *Histories*: During the war between Mytilene and Athens... when a battle took place which left the Athenians victorious, the poet Alcaeus made good his escape, but his arms fell into the hands of the Athenians, who hung them up as an offering in the temple of Athena at Sigeum. This is told by Alcaeus in a poem which he sent to his friend Melanippus at Mytilene saying what had happened to him.

Strabo *Geography*: Pittacus of Mytilene sailed against the Athenian general Phrynon and carried on war against him for some time with ill success. It was during this campaign that the poet Alcaeus tells us how, being hard pressed, he threw away his arms and took to flight; and he addresses the following words to a herald whom he bids take tidings to his friends at home:

[Speed thee, herald, to lovely Mytilene and say to my dearest Melanippus:] ‘Your Alcaeus is safe as you see, [the Greek is ‘say that his Alcaeus etc.’] but not his arms; that shield of everlasting might [the epithet like the use of the word ‘herald’ has a humorous intention] the Athenians have hung up in the temple of the Grey-Eyed Goddess.’

122 TO MELANIPPUS

[letter from exile]

From a Second-Century Papyrus:

O why, Melanippus, do you pray you might be with me? or why, when once Fate has sent me to eddying Acheron, shall I hope to re-cross it and see again the pure light of the sun? Nay, set not your desire on things too great. King Sisyphus son of Aeolus, he thought with a craft unsurpassed to have escaped death; but for all his cunning he crossed the eddying Acheron in fate the second time, and the Son of Cronus ordained that he should have below a toil the woefullest in all the world. So I pray you bewail not these things. If ever cries were unavailing, our cries are unavailing now. Assuredly some of these things were to be suffered with an enduring heart. When the wind rises in the north [Pittacus, who banished him, was of low birth and Thracian extraction] (no skilful pilot puts out into the wide sea.)

123 TO MENON

[an invitation]

Hephaestion *Handbook of Metre* [on dactylics]: The catalectic Aeolic line is as follows:

I bid them call the pretty Menon, if I may have him for an added joy at my drinking-bout.

124

The Same [on the *epionicum a majore]*: The acatalectic trimeter, which exceeds this by the first syllable and is called the Alcaic twelve-syllable, is like this:

Pure Sappho of the violet tresses and the gentle smile, I would fain tell you something, did not shame prevent me. [1. 2 from Arist. *Rhet.* 1. 9 (see Sa. 119); cf. Cram. *A.P.* 1. 266. 26]

125

[cf. Sch. Heph., Sch. Ar. *Plut.* 302, *Paroem.* 2. 363]

The Same [on the iambic]: The best-known acatalectic types of it are dimeters like. and tetrameters like this of Alcaeus:

Pray, pray receive, receive your serenader.

126

Scholiast on Plato *Symposium*: ‘Wine and truth,’ a saying used of those who speak the truth when drunk; and it is the beginning of a song of Alcaeus:

Wine, my dear boy, and truth...

and it occurs in Theocritus. [29.1]

127

Scholiast on Pindar [‘bearing in mind the Locrians of the West’]: ‘caring for,’

‘thinking of’; compare Alcaeus:

... for I do not reckon Lycus among the Muses [cf. Hor. 1. 32. 9, who mentions Lycus, and, for the tone Cic. *N.D.* 1. 28 *naevus in articulo pueri delectat Alcaeus* etc.]

ἀλγω from *αλεγειν* ‘to think about.’ [the quotation illustrates a different meaning]

128

From a Second-Century Papyrus:

I am thrown by the wily arts of the Cyprus-born; for whithersoever [on sea or land I flee, thither] ranging [hath Love overtaken me.]

129

Cramer *Inedita* (*Oxford*): It is asked with regard to the feminine found in Alcaeus

the soft smooth bloom of the fruiting-time

how he has come to use the form τερενα ‘soft, smooth’; and the answer is that the genitive of *τερην* is τερενοσ, and the genitive is transferred to the nominative which thus becomes *Τερενος* with a feminine τ*ερενη,* of which the genitive is τερενης Aeolic τερενας, as above.

130, 131

Apollonius *Pronouns [εαυτφ* ‘to himself,’ etc.]:... and similarly, moreover, as a single word in the seventh Book of the same Alcaeus

... and you will be your own steward. [*i. e.* eat and drink whatever you like?]

and:

... but sharing the mom with yourself a-drinking [i.e. alone]

132

Hephaestion *Handbook of Metre* [on ‘common’ syllables]: If, however, the mute is the final sound of the first syllable, [in the example εκ; cf. Atil. Fort. 302 K. who says Hor. took the metre of Non ebur nec aureum, Od. 2. 18, from Alc. who often used it] and the liquid the initial sound of the second, the first syllable is not then, as in the previous case, ‘common’ or doubtful, but altogether long*;* compare Alcaeus:

You have made me forget all my sorrows

BOOK VIII. ENCOMIA

[I have placed here unclassifiable fragments of a personal type]

133 TO ANTIMENIDAS

Strabo *Geography*: Mytilene has had many famous citizens. In ancient times there was Pittacus, one of the Seven Sages, and the poet Alcaeus and his brother Antimenidas, of whom Alcaeus tells that while fighting for the Babylonians he performed a mighty deed and saved them from troubles by slaying a warrior, as he says, etc.

Hephaestion *Handbook of Metre* [on the antispastic]: The acatalectic trimeter which has the last 'meter' iambic is called the Asclepiad, for instance Alcaeus:

You have come from the ends of the earth, [dear Antimenidas,] with the gold-bound ivory heft of the sword [with which, fighting for the Babylonians who dwell in houses of bricks four hands long, [the usual size of a Babylonian brick temp. Nebuchadnezzar is about 12 x 12 x. 3½ in.; these bricks often bear his name, cf. bayard *Nineveh*, p. 296; the palm's breadth or hand was rather over 3 in.] you performed a mighty deed and saved them all from grievous troubles] by slaying a warrior who wanted but one palm's breadth of five royal cubits of stature.

134

From a Second-Century Papyrus:

... of sacred Babylon... Ascalon... [prob. ref. to Antimenidas' service with Nebuchadnezzar in Palestine]

135

Harpocration *Lexicon to the Attic Orators*: Σκυθικαί... ‘Scythians’ are a kind of shoe; compare Alcaeus Book viii:

and shod with Scythians

136

Etymologicum Magnum:

Cicis

is the brother of Alcaeus; from κικυσ, meaning ‘strength.’

137 A AND B

Apollonius *Pronouns* [on reflexives]: And in Aeolic the reflexive is read as two words, as (Sa. 15) and

I shall contrive for myself

but the following is contrary:

and he heartens himself altogether;

which is unusual in having the simple form without the *e*; and moreover similarly in the same Alcaeus: *(fr.* 130).

138

Hesychius επαινος ‘praises’: decisions, recommendations, elections; Sophocles in the *Thyestes Sicyonius;* and Alcaeus in the *Encomia.*

139

Old Etymologicum Magnum: *ἀχνάσδημι* ‘to mourn’ as in Alcaeus:

Deeply do I mourn, for my friends are nothing worth.

140

Proclus on Hesiod *Works and Days* [If thou sayest an ill thing, soon shalt thou hear a greater thyself]: compare Alcaeus:

If you say what you choose, you will hear what you choose not.

141

Scholiast on Aristophanes *Birds* (What birds are these that have nothing at all, birds motley-winged, O motley swallow of widespread wing?) [called a *σκόλιον* or drinking-song in l. 1416, but this may not be technically accurate for the original] Some commentators say this is from Alcaeus' lines:

What birds are these which have come from the ends of the earth and the ocean, wildgeese of motley neck and widespread wing?

142

Herodian *Words without Parallel:* Alcaeus sometimes actually uses the form κεινοθεν thence'; compare:

For even if he comes from another place, he can always say that he is come from that. [emendation and translation uncertain]

143

Scholiast on *Iliad*: χεραδος ‘stone-heap’: according to Apollodorus this means a quantity of stones from the sea or from a river, which we call pebbles; others call them χεραδια or ‘hand-stones’ because one of them just fills the hand. The word occurs in Alcaeus:

If you move from a stone-heap a block of stone that is not firm set, then ’tis like you will get a sore head.

144

[cf. Eust. *Od.* 1901. 52, *E.M.* 594. 55, Matr. *An.* 389]

Scholiast on *Odyssey* [‘pretext, prevarication’]: compare Alcaeus:

... nor prevaricating his intent at all;

that is, excusing or cloaking, turning his intention elsewhither.

145

Old Etymologicum Magnum: *δήω*' this means 'find,' from *δεω* with the same meaning used by Alcaeus:

For my part I find no witnesses of this; [*or* '*I* shall find']

lengthened to *δηω*.

146

Herodian *Words without Parallel: μαθος* ‘learning’; compare Alcaeus:

We learn from our fathers. [‘We learn by suffering’]

147, 148

Apollonius *Pronouns* [ἁμεών ‘of us’]: Similarly in Aeolic: compare Alcaeus (78); and in the adjectival form *ἄμμων*; compare:

of our fathers

and the fuller form *ἀμμετερων*; compare

of our troubles

149

Strabo *Geography* [on the Nile]: Its entering the sea by several mouths, however, is a characteristic it shares with other rivers, so that Homer did not consider it worthy of mention, particularly as it was well-known to his audience. Nor is Alcaeus more communicative, although he declares that he had been in Egypt himself.

150

Plutarch *Love of Riches*: For it is a good thing that we leave behind along with the pleasures (of love) the desires that belong to them, desires which according to Alcaeus are escaped neither by man nor woman.

151

Athenaeus *Doctors at Dinner* [on cucumbers]: In the Attic dialect the word is always of three syllables, but Alcaeus says:

... takes bites of the cucumbers;

σίκχων being from a nominative *σίκυς,* as *στάχυς* ‘ear of corn,’ genitive *στάχυος.*

152

Hesychius *Glossary*: Pheasant: A kind of bird; Alcaeus:

[compare] nightingales to pheasants [in song]

153

Old Etymologicum Magnum: σισθρνα and *σισύρα*: thick skins covered with hair; compare the lyric poet Alcaeus:

clad in a skin

154

Zenobius *Proverbs*:

Asking for a pig in place of a bad dog; [ref. perh. to one of the tyrants]

a saying used of those who ask for a bad thing to replace a bad thing.

155

Apostolius *Proverbs:*

In fleeing the ashes he’s fallen into the coals;

a saying used of those who fall from less into greater misfortune.

BOOKS IX AND X. DRINKING SONGS

156

From a Second-Century Papyrus:

‘... What need to have mixed in the great bowl? Why labour so, when I tell you that I will never have you to waste the livelong day in wassailing and song? O why spare we to use the sea, suffering the winter-cool freshness of the morning to pass like a drunken sleep? If we had but gone quickly aboard, taken hold of the tiller, and loosed the ship from her moorings the while we turned the sailyard to front the breeze, then merrier should we be and light of heart, and it would be as easy work as a long draught of wine.’ But hanging a [listless] arm upon my sleeve you cried, ‘[The lad] may bring [a cushion] for my head; for this fellow’s song doth not put me [in his boat. Never think you disturb my mind,] you wild clamourer, [though with your roaring] like a great fire you make it [harder rather than easier to bear this heat.’]

157

Athenaeus *Doctors at Dinner: For* the poet Alcaeus is found drinking at every time and on every occasion; in the winter in these lines:

The Sky-God bows himself; there is a great storm in the heavens, the streams of water are frozen fast.... Defy the storm with a good fire and a bountiful mixing of honey-sweet wine, and then put a soft cushion on either side your brow.

158

The Same:... and in his misfortune, in this passage:

It is ill yielding the heart to mischance; for we shall make no advance if we weary of thee, O Bacchus, and the best medicine is to call for wine and drink deep.

159

The Same: They called the garlands which they used to tie round their necks *hypothymides*; compare Alcaeus:

But let them put garlands woven of anise about our necks and pour sweet myrrh over our bosoms.

160

Aristotle *Politics*: Some aesymnetes ruled for life, others only for definite periods or till they had accomplished definite tasks, as the Mytileneans chose Pittacus to deal with the exiles under Antimenidas and the poet Alcaeus. Now Alcaeus shows that Pittacus was elected tyrant in one of his *Drinking-songs*, where he chides his fellow-countrymen saying:

With one voice they have set up the base-born Pittacus to be tyrant of their spiritless and ill-starred country, shouting his praise by their thousands.

161

Proclus on Hesiod *Works and Days* [‘When the artichoke flowers and the singing cricket sits upon the tree pouring down a sweet shrill song continually from beneath his wings, in the time when summer is wearisome, then are goats fattest and wine at its best, then are women most wanton, but men at their weakest; for Sirius parches head and knees’]; Alcaeus sings in like strain:

Soak your throttle in wine; for the star is coming round again, the season is hard to bear with the world athirst because of the heat; the cricket sounds sweetly from the leaves of the tree-top, and lo! the artichoke is blowing; now are women at their sauciest, but men lean and weak because Sirius parches both the head and the knees.

162

Athenaeus *Doctors at Dinner* (after fr. 161. 1-2):... and in another place:

Let us drink, for the star is coming round.

163

The Same: How then was such a lover of drink (as Alcaeus) to be sober and take only one or two cups at a time (as Chamaeleon of Pontus interprets the phrase)? At any rate the actual song in which it occurs, testifies, as Seleucus points out, against this interpretation:

Let us drink; why wait for the lamp-lighting? the day has but a finger's breadth to go. Take down the great cups, beloved friend, from the cupboard; for the Son of Semele and Zeus gave wine to make us forget our cares. Pour bumpers in a mixture of one and two, [*i. e.* one of wine to two of water] and let cup chase cup around hotfoot; [cf. Ath. 10. 430 a, and 11. 481 a]

thus bidding them expressly to mix the wine in a proportion of one to two.

164

From a Second-Century Papyrus:

Over my long-suffering head, over my hoary breast, pour me the unguent. If any man be in pain, then let him drink. [To all men soon or late the Olympians] give misfortune, [and this woe of mine I share] with other men. And as for him that [says there is] no [good in drinking], you may say to him ‘Be hanged with you! [you know not good from bad.’]

165

[cf. Cram. *A.O.* 1. 95. 15, Eust. 705. 62]

Scholiast on the *Iliad* [‘weak walls’]: The meaning of the simple form *βληχρός* without the *a* is usually ‘weak’ or ‘light’; compare Alcaeus Book IX:

... the stormless breath of light winds

166

Athenaeus *Doctors at Dinner* [following *fr.* 39. 1-2]... and in the spring he says:

I heard the flowery Spring beginning;

and, a little further on:

make haste and mix a bowl of the honey-sweet.

167

The Same [following fr. 42]... and indeed he gives the following general advice:

Plant no tree sooner than the vine.

168

[cf. Eust. *Od.* 1910. 18]

Athenaeus *Doctors at Dinner* [on drunkenness]: It is from the condition of drunkenness that Dionysus is likened to a bull, and, through his making drunken persons violent, to a leopard. Compare Alcaeus:

drawing it sometimes honey-sweet, and sometimes as bitter as burdocks

Some men become angry; this is like the bull; compare Euripides *(Bacchae* 743). And some through quarrelsomeness become like wild beasts; whence the comparison to a leopard.

169

Tzetzes on Lycophron: Drunken people disclose the secrets of the mind; and this is why Alcaeus says:

for wine is a spying-hole unto man. [or like κατοπτρον, ‘mirror’?]

170, 171

Old Etymologicum Magnum: πώ (the adverb)... and it is also imperative of a verb in Aeolic; compare:

Hail, and drink this!

which is equivalent to *σύμπωθι* in another passage;... compare:

Hither, and drink with me.

172

Athenaeus *Doctors at Dinner* [on cups, following *fr.* 164]... and in the tenth Book:

The heeltaps fly from Teian cups; [*i. e.* in the game of cottabus]

thus showing that a particular kind of cup was made at Teos.

173

[cf. Gram. Or. 3. 301, Bek. A. 3. 1362]

Etymologicum Magnum [on the word ουδεις ‘nobody’]: It should be noted that when it is equivalent to οθτις there are two partσ of the word ουδεισ ‘nobody,’ namely ου and δεις; it is not a compound. If it were, it would have the accent on the syllable before... The neuter of the actual word δεις (‘any man’) is found used apart from the ου (‘not’) in the 9th Book of Alcaeus:

and nothing will come of anything;

Zenobius.

174

Cramer *Inedita (Paris)* on the *Iliad* [‘I roofed’]: Let no one blame us for writing εἰραφιώτης without due consideration; for it is not Homer’s word but Alcaeus’; compare

for the Lord Eirapheotes [this epithet of Bacchus was variously explained, e. *g.* because after his premature birth he was ‘stitched up’ (ἐρράφθαι) in the thigh of Zeus]

175

Herodian *Words without Parallel*: Disyllabic neuters ending in -ος, if they have alpha in the penultimate always have it short, unless it be in dialect, as παρος ‘decrepitude’ in Alcaeus; compare:

for woeful decrepitude is coming. [metre 86]

176

Pollux *Vocabulary*: Anacreon... says that he crowned himself with anise, and so say Sappho and Alcaeus; these two poets also speak in this connexion of celery (or parsley).

Acro on Horace [‘parsley for weaving garlands’]... or else because Alcaeus often speaks of his being crowned with parsley.

177

Athenaeus *Doctors at Dinner* [on drinking-cups]: One-handled drinking-cups were called *κότυλοι*

goblets

and are mentioned by Alcaeus.

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The Greek Text



The site of ancient Sigeion today. It was an ancient Greek city in the north-west of the Troad region of Anatolia located at the mouth of the Scamander (the modern Karamenderes River). Sometime before 600 BC, Mytilene fought Athens for control of Sigeion and Alcaeus was old enough to participate in the fighting.

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In this section of the eBook, readers can view the original Greek fragments of Alcaeus' poetry. You may wish to Bookmark this page for future reference.

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fr. 306(80)
fr. 307a
fr. 307d
fr. 308b

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fr. 347b
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fr. 421
fr. 422
fr. 423
fr. 424

fr. 1

[]ν· πάντα δὲ να[
[] ἀπόλλυται· κ[
[]σικαισταιπο[
[]φρ.[...].τι[
*5*αλαι.[
κρετεω[..].[
πραπεισομαι[
ε μέμπτον ὠ[
[].έξεται δ[
10[]ντακακ[
[]ν’ῶ[
. . .
[].να.λυ.[
.[].φθό[
[].’ύμω[
15. . .

fr. 2a

. . .
[]
[]
[]
[]
5[]
[]
[]ν
[]νον.
[].
10[]
λιασ[
ϙ κάκον[
. . .

fr. 2b

. . .
[]ρματ[
δ̣ην᾽ ὠ[
.. μη[
. . .

fr. 3

. . .
ε πότνιαν

[]μάδο̣κ̣ον
[]ννέχει
5[]ώνυμον.

άψετ’ .[
[]άρον
[].τό[.].
10. . .

fr. 4a

. . .

[]κρακαμ[

[]ταμεγαλ[

.αις· ϙ...[

. . .

fr. 4b

. . .
[]λ̣α̣χ̣ι̣τω[

ψε· καὶ
δίκως·
5[]ς
. . .

fr. 5

[]ᾳν [
[]·
[]
[]
5[]....[]..ε̣[.]ας
[]αραις ἔχηι·
[]εῦ πρὸς μακά̣ρων θ̣έων̣[
[]νομ[..]τοισ[.]θαρος κ.[
[]ενέτω μηδὲ πονήμε[ν]ο̣ι
*10*ζαλλευόντο]ν ἀείκεα.
[]τι[.] κεκρ[ί]μενος γάμει
[]κε ξυστοφο[ρή]με[
[].ακ᾽ αὔταν γλυ̣κέως [
[βα]σίλευς ἔχην.
15[]εκα πόλλασ[.]πᾳ.αμ..α[
[]ιμένην· ᾳ[...]ρ ἔμοι τότα
[γέ]νοιτ᾽ ὄππο̣τα.[.]μέ..ν̣
[].ηι γάμο̣ν

fr. 6a

τόδ’ αὖ]τε κῦμα τὼ π[ρ]οτέρ[ω νέμω
στείχει,] παρέξει δ’ ἄ[μμι πόνον π]όλυν
ἄντλην ἐπ]εί κε νᾶ[ος ἔμβαι
[].όμεθ’ ἐ[
5[]..[..]·[
[]
φαρξώμεθ’ ὡς ὤκιστα[
ἐς δ’ ἔχυρον λίμενα δρό[μωμεν,
καὶ μή τιν’ ὄκνος μόλθ[ακος
*10*λάχηι· πρόδηλον γάρ· μεγ[
μνάσθητε τὼ πάροιθα ɣ[
νῦν τις ἄνηρ δόκιμος γε̣[
καὶ μὴ καταισχύνωμεν[
ἔσλοις τόκηας γᾶς ὕπα κε̣[ιμένοις
15..] τᾶνδ[
τὰν πο[
ἔοντε[ς
τὼν σφ[
ἔοικε[
*20*ταῖ[ς
ἀλλ.[
..].[
[
π̣[..].[
*25*μ[η]δ’ ἄμμ[.]λω[
γε̣[.]ος μενέ[
μοναρχίαν δ.[

μ]ηδὲ δεκωμ[
[]..ιδημφ.[
30.οισί τ’ ὕποῤ[
[]αίνων· ἐκ[

fr. 6

. . .
[].ἀπ πατέρω[ν
[]ᾳμμος θῦμ[
[]ῳ̣ν ταχήαν[
20.νη̣τορεν.[
[]ῳ̣ σᾶσδεπαλ[
.ῳ̣ισᾳ̣.ε̣λ̣.[
[].τῳ̣ι.[
[].συν.[
25. . .

fr. 7

. . .
[] ὦφ.[
[] ἀιδρεΐα.[
[]..[.].β.α πάν[
[].και μάλ᾽ ἔων .[
5[]νάντ᾽ ἄνδρος πολ[
[] Πελάσγων .Ạἰολ[
[]οτ᾽ ἐξεπε.[
[ἄ]ναξ γλαφύρα[
[]ε Κιρσάηṣι.[
10[]ν ὠκήαισι ϰ[
[]τ᾽ ἐξίεις φάλ[
[]ν ἴχθυ[

fr. 8a

. . .

[]

[]

[].·τὰ.υν μα[

άτηρ πρὶν θᾳ[

[]ᾳλάχην.

. . .

fr. 8b

. . .

[]στε[
ọρον[
ῳ̣ν φ.[

fr. 9a

. . .

ἐ.[

κα[

fr. 9b

. . .

].αδ[

]άνδ.[

]τήμ[

. . .

fr. 10a

].κα̣κ[

fr. 10b

ἔμε δείλαν, ἔ]με παίσ[αν κακοτάτων πεδέχοισαν
[]δομονο̣[
[]ει μόρος αἶσχ[
ἐπὶ γὰρ πᾶρ]ος ὀνίατον [ἱκνεῖται
ἐλάφω δὲ] βρόμος ἐν σ[τήθεσι φυίει φοβέροισιν
[μ]αινόμενον [
[] ἀυάταισ’ ὠ[

fr. 11

. . .
.αλ̣ο̣σ[
[]τοπον[
.αρά̣γ̣η[
..έγω̣γ[
[]ο̣δ[
. . .

fr. 12

. . .
[]νδε.ω.[
[].ιν ποησ.[
..αρέσσετ᾽ἀ[
[]ωνος οὐδ̣ε[
[].ού᾽.[
[]μ[
. . .

fr. 13

. . .

[]

οτε[

[]ιον[

. . .

fr. 14

. . .

]ετι[

. . .

fr. 15

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.ωφ[

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fr. 16a

. . .

]σε.[

]αντ[

. . .

fr. 16b

. . .
παρμέν[
τοταεδήπ[
[].[
. . .

fr. 17

. . .

.̣ι̣σ..[

.̣[]νοντ’ αϊ[

[].[

. . .

fr. 18

. . .
].λι.[
]λίγα[
]μφι[
. . .

fr. 19

. . .

εξ.[

και.[

ώτα[

. . .

fr. 20

. . .

]α̣ν̣α̣δ.[

]αμ̣η.[

]..[

. . .

fr. 11

. . .
]ο̣ν[
]ερ̣οιν̣[
. . .

fr. 22

. . .

[].[

.ξεν[

. . .

fr. 23

. . .

ερω.[

[].[

. . .

fr. 24

. . .

.ᾳ̣λ[

μεγα·

[]

. . .

fr. 25

. . .
[].
[]νοσ[
[]
ινέστ[
[]
. . .

fr. 26

. . .
]
]ναπε[
]
]
]ο̣πόλλα̣[
. . .

fr. 27

. . .

]ε̣πο̣[

]κ̣α̣τ[

]α̣νγα[

. . .

fr. 28

. . .
]β.[
]σηλ̣[
]μω[
. . .

fr. 29

. . .
.φαν[
[]ττωγ[
[].[
. . .

fr. 30

. . .

[]κων

[]υ̣λ̣ον

[]

.ται

[]ν·

. . .

fr. 31

.]ϙδικε[

. . .

fr. 32

. . .
[].[
[]τῳ[
νῶ[
. . .

fr. 33a

. . .
.[
ϰκοσ[
δευρ[
αβαισ[
εξαυω[
πλεην[
αιδεκε[
εισίραν[
καυωχ[
*10*ϰμενω[
. . .

fr. 33b

. . .
...[
[]τοσῶ[
[] εκ̣κεκαλυ̣π[
[]υ̣κεπονάμ.[
5..σ̣κεγὴράζς [
[].[.]...φαφ[
. . .

fr. 33c

. . .
[]δαυτ.[
[]ντολωπ.[
[]ετιγυϊαφ[
[]τολαιφοῳ[
[].νδιδηο [
[.]μενοσδ[
[].ωμον.[
[].ν·ταδα.[
.υμπ.[
10. . .

fr. 33d

. . .
[].....
.ος
[].εσθαι
[]σαν
5[].ρω
[].μμι
[]πὸλιάταν
.ος
. . .

fr. 34a

[νᾶ]σον Πέλοπος λίποντε[ς
[]ιμοι Δ[ίος] ἠδὲ Λήδας
.....ω]ι θύ[μ]ωι προ[φά]νητε, Κάστορ
καὶ Πολύδε[υ]κες,
οἳ κὰτ εὔρηαν χ[θόνα] καὶ θάλασσαν
παῖσαν ἔρχεσθ’ ὠ[κυπό]δων ἐπ’ ἴππων,
ῥήα δ’ ἀνθρώποι[ς] θα[ν]άτω ῥύεσθε
ζακρυόεντος
εὐσ̣δ[ύγ]ων θρώισκοντ[εσ..] ἄκρα νάων
π]ήλοθεν λάμπροι πρ̣ο[]τρ[....]ντες,
ἀργαλέαι δ’ ἐν νύκτι φ[άος φέ]ροντες
νᾶϊ μ[ε]λαίναι·
[]υε[
[]ο̣σ̣[
. . .

fr. 34b

. . .
[]..ανδ[
ϰ[].ων [
[]εμπ̣ε[
[]...ν γε[
5[]δευκεσ[
[]παρποτ[
.[.]τοιμειχμ[
[].ραννοις [.].δ̣η..[
[]ποίας πό̣ϙ̣ιν ἱππο̣[
10[]λ̣ίποντες Μάκαρο[ς
[]αν ἔλθετε τὰν ϰ̣[
[]ντεσ[.]μασδ[
[].[.
. . .

fr. 34c

. . .
10[ἐ]π̣ηρατ.[αν
[]ν̣έμει [
[].απος [
[]ρωσατε[
[.]θης ἔων[
15[]πολιν [
[].ιαν [
ἀπὺ τὠστίω[

fr. 35

κὰν νόμον [
ἐν μελάθρο[ισι
ποικίλαις κ[
..]..τεφα[
. . .

fr. 36

. . .
[].βα[...].[
[].αις καὶ μελ̣[
[]τονελισσομ[
[]εστον μεν.[
5[π]άκτιδι μ[....]α̣ι
[]ϛιν̣ ὀνείδεσιν
[]ις ἀπυκέκριται
[]τόν τιν’ ἐκα̣[ϛ]τέρω
[].ατα λάμψεται.
10[]ρπον ἐοίκοτες
[]υ̣νθέμενοι λύαις
[]ήματα συλλέγη[
[]νον[..]δοκημ[
[κ]άκχεε̣[. ἀ]νθίνω
15[]α̣[.....]ν
[].αρεσ.[
. . .

fr. 37

. . .
ἐ..[
τέαυτ.[
οὐδεν[
ἔγωδα[
φέρην λ[
τὸ γὰρ ἀ[
θέοισι[.....]ην ὥς κε θέλωσ[

fr. 38a

πῶνε[.....] Μελάνιππ᾽ ἄμ᾽ ἔμοι. τι[..].[
ὅταμε[...]διννάεντ᾽ Ἀχέροντα μεγ[
ζάβαι[ς ἀ]ελίω κόθαρον φάος [
ὄψεσθ᾽, ἀλλ᾽ ἄγι μὴ μεγάλων ἐπ[
*5*καὶ γὰρ Σίσυφος Αἰολίδαις βασίλευς [
ἄνδρων πλεῖστα νοησάμενος [
ἀλλὰ καὶ πολύιδρις ἔων ὑπὰ κᾶρι [
δ̣ιννάεντ᾽ Ἀχέροντ᾽ ἐπέραισε, μ[
α]ὖτω‹ι› μόχθον ἔχην Κρονίδαις βα̣[
10]μελαίνας χθόνος. ἀλλ᾽ ἄγι μὴ τα[
].ταβάσομεν αἴ ποτα κἄλλοτα.[
..]ην ὄττινα τῶνδε πάθην τα[
.....ἄνε]μος βορίαις ἐπι.[

fr. 38b

ος βορίαις [
πόλιν εἰσα.[
ις κιθαρισ̣δ[
πωροφίων̣ι[
ωπεδεχ[.].[
[]ε[
. . .

fr. 39a

. . .
ρφαϱι[
[]μματᾳτοῠταυτ[
[]ευτέ με γῆρας ϯτε[
[]το λάθε[σθ]αι χ[..]ρ[
[]δων ἀπάλων σ’ ὕμν[ο
ϯται πολιάταν ὄλιγον σφ[
[]το γὰρ ἐμμόρμενον οὐ[
.ις ἄνδρεσι τοὶς γεινο[μεν
. σόφος ἦι καὶ φρέσι πύκνα[ισι
*10*ς παρὰ μοῖραν Δίος οὐδὲ τρίχ[
[]όντες ἄσαις με.[
[].φέρϱεσθᾳι βάθυ[
. . .

fr. 39b

. . .
[]ρτατ̣ο[
5[]ν οἶν[ο
ην λα[
[]...[
. . .

fr. 40

. . .
[].πρ[
[][
[]ανεχ[
[]ᾳ̣ν̣ίμε[
ανδρατ[
ασαιπο[
[]φ[
. . .

fr. 41

[]νδρ’ ἔω[
[]τες ἄβρω[
[]αντοσα[
[]
[]ṣδạι[
[]
[]ν ἄγναι
[]
[]ννην ἴραν [
10[]φόρεν[τ]ες [
[]ε’ οἶν[ο]ν
[]
[]l̥ις [..]των
[].δε θυμ[
15[] κίθαρις δ[
[]
[τέ]μενος λαχοισ[α
[κ]ορύφαν πόληος
[]ν Ἀφρόδιτα [
20[]
[]ṇ γυν[
. . .

fr. 42

ὡς λόγος κάκων ἀ[
Περράμωι καὶ παῖσ[ι
ἐκ σέθεν πίκρον, π[
Ἴλιον ἴραν.
οὐ τεαύταν Αἰακίδᾱι[ς
πάντας ἐς γάμον μᾰκ[
ἄγετ᾽ ἐκ Νή[ρ]ηος ἔλων [
πάρθενον ἄβραν
ἐς δόμον Χέρρωνος· ἔλ[υσε δ᾽
ζῶμα παρθένω· φιλο[
Πήλεος καὶ Νηρεΐδων ἀρίστ[ας.
ἐς δ᾽ ἐνίαυτον
παῖδα γένναθ᾽ αἱμιθέων [,
ὄλβιον ξάνθαν ἐλάτη[ρα πώλων,
οἱ δ᾽ ἀπώλοντ᾽ ἀμφ᾽ Ἐ[λέναι
καὶ πόλις αὖτων.

fr. 43

νῶ μέν κ’ ἔννεκ’ ἐ[
‹›κ[α]ὶ σὺν γεράνοισινε[
ἦλθον χλαῖναν ἐχ.[
‹›τὰ[ι] πρωταλίαι πίθειṣ[
 5τ[έ]ạυτ’ ὦδε δὲ μηπ[
..̣....]ιμηδετ[
.....]λαμέν.[
[]

fr. 44

ἀγ̣[
ἄκ[.....].[
θ.[.....].[
ἐ[.....].[.].ρ[..]..[
*5*μ[.]ρ[.....]νι κάκω περρ[
μάτε[ρ.....]άσδων ἐκάλη να[
νύμφ[αν ἐνν]αλίαν· ἀ δὲ γόνων [
ἰκέτευ[.....]τω τέκεος μᾶνιν [

fr. 45

Ἔβρε, κ[άλ]λιστος ποτάμων πὰρ Ἀ[ῖνον
ἐξί[ησθ’ ἐς] πορφυρίαν θάλασσαν
Θραικ[...ἐρ]ευγόμενος ζὰ γαίας
.]ιππ[.].[..]ι·
καί σε πόλλαι παρθένικαι πέ.[
....]λων μήρων ἀπάλαισι χέρ[σι
....]α· θέλγονται το ῥον ὡς ἄλει[
θή[ϊο]ν ὕδωρ

fr. 46

. . .
[].[
[]ηδη[
[].σδε
[]έγερρε·
αταῦτο
[]ς
[].αι
[]αϙ.α[
[].αι
10[]ως
. . .

fr. 47

. . .
[]νε[
[]ασ[
̣ειον[
[]̣γάσθ[
5[]ναικ[
. . .

fr. 48

. . .
[]δ.[
[]να[
[]
[]αι·
[]..[.]ωμαν
[].αν θάλασσαν
[]τω φέρεσθαι·
[]κ᾽ ὧν φέροιτο
[]α κατάγρει
10[] Βαβύλωνος ἴρας
[]ν Ἀσκάλωνα
[κρ]ύοεντ᾽ ἐγέρρην
[]ν κὰτ ἄκρας.
[]τε κἄσλον
15[]ς Ἀίδαο δῶμα
[]λω νόησθαι
[στ]εφανώματ᾽ ἄμμι
[] ταῦτα πάντα
[]ο.[..] αὗτοι
20[].δεν[
. . .

fr. 49

. . .

..]ρ[.]πτοιτε̣π̣.[

fr. 50

κὰτ τὰς πόλλα π[αθοίσας κεφάλας χεε μοι μύρον
καὶ κὰτ τὼ πολ[ίω στήθεος
πωνόντων, κάκα[
ἔδοσαν, πεδὰ δ’ ἄλλω[ν
ἀ]νθ[ρ]ώπων, ὸ δὲ μὴ φ[
.]ην[.] φαῖσθ’ ἀπολ[
[].[
. . .

fr. 51a

. . .

α[

φ[

. . .

fr. 51b

. . .
[]
[]ạμμ[
[]δᾶλ.[
[].μενα[
5[]
σπαλαμ[
όπποσεκ[
.επόḍω[
. . .

fr. 52

. . .
[]
.άλιος
άνω[
.
. . .

fr. 53

. . .
[]...[
[].εμ[
[].σ.[
.ε̣μπ[
ηπιλαθ[
.ᾶσον[
[] [

fr. 54

]ο̣.ποθ[

]τουτοκ[

]εν[

. . .

fr. 55

. . .
] [
]ωιπ.[
]οῖ.μ[
. . .

fr. 56

. . .

[].[

μ[

. . .

fr. 57

. . .
[] []ταισμ.[
[] μείκρ.[
[] .[]δε[
κορωι[
τωμοῦνμ[
. . .

fr. 58

. . .
[]τε κατθάνη[
[]ις δόμοις
[]αν
[δ]έκεσθαι
[]ο̣ν οὐδέ τ̣ο̣ι
[]ωμένω
[].πει
[]σης
[]ν ἀρύστηρ’ ἐς κέραμον μέγαν
10[]μόχθεις τοῦτ’ ἔμεθεν σύνεις
μητωξαυος ἀλλως
[]μοι μεθύων ἀείσηις
[]λασσας φειδόμεθ’ ὠσκ̣ρον
[]νοείδην αἶθρον ἐπήμενοι
15[]ταθεντες ὡς τάχιστα
[]άδαν καμάκων ἔλοντες
[].ύσαμεν προτενωπια
[]ποντες καί κ’ ἰθαρώτεροι
[]ε̣ν ἰλλαεντι θύμωι
20[ἀ]μύστιδος ἔργον ε̣ἴη
[]τ’ ὀνάρταις χέρρ’ ἀ̣πύ μ’ ἐμμάτων
[].[.].φ[...]τωκάραι
[]εις τίθησιν
[]δ̣εταιδ’ ἀοίδα
25[] ἄγι ταῦτά μοι
[]

[]αττε πῦρ μέγα
[]τίθησθα

fr. 59a

. . .
[]ασσαμμ[
[]ντεσδ.[
φλαυροσυ[
. . .

fr. 59b

. . .
[]ν
[]ανιεροσῠ[
ων
[]ιαν
5. . .

fr. 59c

]̣νερωτερ.[

. . .

fr. 59d

. . .
·[
[]·ο[
[]ν[
νκ[
. . .

fr. 60a

. . .
[].[
[]σιν[
[]λκιονε.[
[]..[....]δϊ[
ων εἰ̣σ Ἀίδα[

fr. 60b

. . .
]ζω[
]ήκε[
]αστο[
. . .

fr. 61a

. . .
[]ω[
[]ναι[.].ων[
[].ιτόεργον [
[]μα· [
[]ω̣ν̣τ̣οκηων[
[]. [
[]ω̣λαβ[]ν̣τα[
[]..ν̣ορο[
[]ν̣αβαν[
10[]ρ..[.]μεριμνα̣[
[].οντονο̣ημμαφυσαι· [
[]αμοχθητ̣ον..ηνδιαιταν[
.ον·ουτωδεν[.]ημ[..].ητο [
[]να̣τ[...]ακρυ̣οε.[..].α.ψαι[
15[].[]δ̣οσ[.]η[]. [
[]μ[
[]
[]
[]χην· [
20[] τα̣[
[] π.
[]α̣· ν.·[
[] ·[
. . .

fr. 61b

. . .

]ασ̣α[

]νοπτ[

]υτω[

fr. 62a

. . .
αἰ.[
μ[
οὐ[
. . .

fr. 62b

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[]μ[

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.ια[

. . .

fr. 62c

. . .
]σῃ[
]εν[
. . .

fr. 62d

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[]ιμ[

νε[

. . .

fr. 63

. . .
[].[
[]
[].κλε[
[]ς ἔδωϙ[
5[]τατοσκ[
[]
[χε]λίοις στάτ[ηρας

fr. 64

. . .
.[
.[
..[
ὀνν.[
καιτ[
ἀν.[
δαιμ[
αὖτω[
ὠστο[

fr. 65

καλ.[

.]κ[

. . .

fr. 66

. . .
...[
ὠσπάρᾳ[
ἀλλαπ[.].[
‹›τῶποσ[.].[
πόλλα[.].[
ὡς ἐθέλ[
ὄ]ττι τωι̣[
ἀ πόλις ἄμμᾳ

fr. 67

οὐ πάντ᾽ ἦς ἀ.[
οὐδ᾽ ἀσύννετ[.]σᾳ̣ποισ̣ι..[
βώμω Λατο[ΐ̈δ]α τοῦτ᾽ ἐφυλαξα[
‹›μή τις τὼν κ[α]κοπατρίδαν
ἔσσεται φάνερ[..] τ[οῖ]σιν ἀπ᾽ ἀρχάῳ[

fr. 68

. . .
....[.].[.].[.].[..]..[
οὐκ ἀ[..]ταίσει
πρᾶϋ λ̣ά̣βολον πάτ̣ερᾰ̣γ̣κ[
κἄτι τ[ὸ]ν κήνω πάτερα[
τωῦτ[ο .] ὠναίσχυντος ἐ̣π̣[
μ[ῖ]σος ἄλιτρον.

fr. 69

Ζεῦ πάτερ, Λύδοι μὲν ἐπα[σχάλαντες
συμφόραισι δισχελίοις στά[τηρας
ἄμμ᾽ ἔδωκαν, αἵ κε δυνάμεθ᾽ ἴρ[
ἐς πόλιν ἔλθην,
οὐ πάθοντες οὐδάμα πῶσλον οὐ[δ᾽ ἔ]ν
οὐδὲ γινώσκοντες· ὀ δ᾽ ὡς ἀλώπα[
ποικ[ι]λόφρων εὐμάρεα προλέξα[ις
ἤλπ[ε]το λάσην.

fr. 70

. . .
[].[.].χ....[
π.[.]τωι τάδ᾽ εἴπην ὀδ.υ..[
ἀθύρει πεδέχων συμποσίω.[
βάρμος, φιλώνων πεδ᾽ ἀλεμ[άτων
εὐωχήμενος αὔτοισιν ἐπα[
κῆνος δὲ παώθεις Ἀτρεΐδα[.].[
δαπτέτω πόλιν ὡς καὶ πεδὰ Μυρσί[λ]ῳ[
θᾶς κ᾽ ἄμμε βόλλητ᾽ Ἄρευς ἐπιτ.ύχε..[
τρόπην· ἐκ δὲ χόλω τῶδε λαθοίμεθ..[·
*10*χαλάσσομεν δὲ τὰς θυμοβόρω λύας
ἐμφύλω τε μάχας, τάν τις Ὀλυμπίων
ἔνωρσε, δᾶμον μὲν εἰς ἀυάταν ἄγων
Φιττάκωι δὲ δίδοις κῦδος ἐπήρ[ατ]ορ.

fr. 71

φίλος μὲν ἦσθα κἀπ᾽ ἔριφον κάλην
καὶ χοῖρον· οὕτω τοῦτο νομίσδεται

fr. 72

. . .
....].[
ἐν[..].λα[.].....[
λάβρως δὲ συν στεί[.]..[..]ᾳιαπ..
πίμπλεισιν ἀκράτω [....]π᾽ ἀμέρα.[
καὶ νύκτι παφλάσδει...αχθεν,
ἔνθα νόμος θάμ᾽ ἐν.[.].[.].νην.
κῆνος δὲ τούτων οὐκ ἐπελάθετο
ὤνηρ ἐπεὶ δὴ πρῶτον ὀνέτροπε,
παίσαις γὰρ ὀννώρινε νύκτας,
τὼ δὲ πίθω πατάγεσκ᾽ ὀ πύθμην.
σὺ δὴ τεαύτας ἐκγεγόνων ἔχηις
τὰν δόξαν οἵαν ἄνδρες ἐλεύθεροι
ἔσλων ἔοντες ἐκ τοκήων....;

fr. 73

. . .
πὰν φόρτι[ο]ν δ..[
δ’ ὅττι μάλιστασάλ[
καὶ κύματι πλάγεισ[αν
ὄμβρωι μάχεσθαι ..[
φαῖσ’ οὐδὲν ἰμέρρη[ν, ἀσάμωι
δ’ ἔρματι τυπτομ[έναν
κήνα μὲν ἐν τούτ[
τούτων λελάθων ὠ.[
σύν τ’ ὔμμι τέρπ[..]α[]άβαις
καὶ πεδὰ Βύκχιδος αὐ..[
τὼ δ’ ἄμμες ἐς τὰν ἄψερον ἀ[
αἰ καί τισαφ[...]..αντ..[
δείχνυντε[

fr. 74

. . .
[]έντην
[]ν ὀδε πλάτυ
[]κ κεφάλας, μάτει
[]α
5[].ντες·
[τ]ὸ ξύλον
[]προίει μόνον
[]
[]
10. . .

fr. 75

. . .
[].[
[].[..]ά̣λ̣.[
[]δων εὐγ̣ε.[.].[
[]τείν[..] προδεδ[ε]ίχμενον
5[ἀμβρ]ότοντας [α]ἶσχος
[]ρεσθ’ ἀνάγκα
[μέ]μναμ’· ἔτι γὰρ πάις
[]. σμῖκρ[ο]ς ἐπίσδανον·
[]ν οἶδα τιμ.[.].
10[] Πενθίλη..[
[] νῦν δ’ ὁ πεδέτρο̣π̣[ε
[]ν κακοπάτριδ[αι
[τ]υραννεύ-

fr. 76

. . .
[].πολ..[
[]νεννε[
[]..[...].[
[]περ[
5[].ν...ται..ν[
[]γαισαιπα....κ....[
[]ηωνεσφ...κυδ[
[]κ[.]λ[..]πτε γένυας
[]κεος ἦς κ’ ὄνεκτον
*10*ποτ’ ὕβριν καὶ μεγαθειπ[..]...[
τά τ’ ἄνδρες δραῖσιν ἀτάσθαλ[οι
ν κεν ἦς ὄνεκτον [.].δη[
τε πόλλακις ἐ[ς]φαλη[.].ν
[]ν[ο]ρθώθημε[
*15*μέμ[ε]ικται το[
[]λλά παι τι δαι[

fr. 77a col. 1

. . .
[] [
[] [
[].ν σ[
[
[]ασ̣π̣ο̣[..]ν[.[
ροσ[
5[].α̣ις δπροσ[
δηπρω[
[] χορτου[
τουεριου[
[]μαν τουτοπ̣ε̣.[...]κτη.[
οισατραπαιφ[...]υσινٖτη[
[] υποδηματαυπεδηȿ[.].η.[
βοειουεντοσθενπιλ[
[] τραγωδεδησανωτωαμφι[
τιαπονωτουδρακουπερ[
10[].· επειδηστερροτεραζω[
10 ηαντραγουδεδερμα̣π̣ε̣[
[]π̣ατηρ
ου.ονπατε̣ρ[
[]νσ...[] [.]υγανεμο̣ȿ[
[]τοωσανεντο̣[
...[]ωι [.]ανεμωνου.[
μω.[]κ̣εν [
15[]κ[]όμα[.].γμωιN
οιαιολειισσι[]ντ....[

[]κύθ.[] πολλ[.]νλεγοιαντῃ.[
[.]απφωκᾳτ[...]γλ[
[] παντᾳδεοσαμοιδῃ[
]ρισενοσ.[..].ναγ....[
]ουουσιοσδᾳ...[
]....[
]...[
20. . .

fr. 77a col. 2 b

. . .
[]φο[
[]φύλ.[
[]παο[
.κα.[
5[]ᾶσο[
[]μύδ[
[]δεξ̣[
. . .

fr. 77a col. 2 c

. . .
[] [
[] [
[] [
[T]αρταρος .[
κοσικατα[
[] τονμυ[.]ρ[
επ̣ε̣ι.ιε..[
[] οδεμυδροσ[
[] ϊναμηανελ̣[
τουσπτονμ[
τησε̣χ[..]α̣σ.[
καντριχοσημι.[
[]ιδοις κατα[
[]ων
10. . .

fr. 77ba

. . .
[]
αι .[
υ.[
καων [
ν̣εμ̣[.]σFε[
5. . .

fr. 77b b

. . .

]πεν̣[

].τ[

]σ[

. . .

fr. 78

. . .
]πε[
]να[
]τεφ[
]αδε[
]ται·[
]τω̣τ[
. . .

fr. 79

. . .

] φ.[

]ης

]ς ϰ[

τ.[

δ[

ϭυμ[

. . .

fr. 80

. . .
τιδες [
πολυνχ[
.
[]υ̣σ̣τ[
[]μ[
[]..[
. . .

fr. 81

. . .
[]τι[
[].αν
[]ην
ω.[.]βεν
[]ατριδοσ[
[]εφοβαμ[
[]βολλ[
[]αμεγ[
[]τίσδ[
10. . .

fr. 82

. . .
].[
]των[
]..[
. . .

fr. 83

. . .

[].[

ạλυṇτ[

[]νκ[

. . .

fr. 84

. . .

]ισμ̣ε[

]δ’ᾳ̣[

. . .

fr. 85

. . .

].[

]λε̣τ[

. . .

fr. 86

. . .
]λ̣α[
]
. . .

fr. 87

. . .
]δ̣εξα[
κ(ατα) τ̣ω̣ν̣[
. . .

fr. 88

. . .
[]αμ[
[]ήτι[
.αμ̣ε[
. . .

fr. 89

. . .
[]ιδ’ᾳ[
[]οσυ[
αμ̣π[
. . .

fr. 90

. . .
[]κα[
λιν,[
. . .

fr. 91

. . .
ψατο[
.μεν̣[
[]ζε.[
. . .

fr. 92

. . .
τα[
προ[
ανδ[
ϰπ.[
5. . .

fr. 93

. . .
[]ϙεπ[
[]ϙαμε.[
.ασολ[
[]καν[
. . .

fr. 94

. . .
[]α[
.μ[
ικα[
. . .

fr. 95

[]
[]υδει[
κ̣αστ[
[]δ̣[
. . .

fr. 96

. . .
[].[
[]ν[
ᾶνε[
[]νοι[
.ν.[
. . .

fr. 97

. . .
ϱ[
φ.[
ϕ.[
. . .

fr. 98

. . .
[]..νε̣λ.[].
[ἀ]δελφέων̣[
[θ]εοσθελη̣ι[
ωπαρ.[
..μ[
. . .

fr. 99

. . .
[]α[
.ν [
[]ην[
. . .

fr. 100

. . .

[]..[

[]επ[

.υσ[.]δ̣[

[].κτοσ[

[].[.].τε̣[

[].η[

. . .

fr. 101

. . .

κ[

λ.[

π[

. . .

fr. 102

. . .

]νέχ[

. . .

fr. 103

. . .

[]ϙ.[

.ϊδα[

. . .

fr. 104

. . .
ιδ[
[].[
. . .

fr. 105

. . .

]..[

]ν̣τ[

. . .

fr. 106

. . .

[] [

[] [

[κακο]̣πατρίδα[

[]φ̣ε̣ρην [

[].ι· .[

[].[

. . .

fr. 107

. . .
[]̣πε[
[]οιτισ[
.ταιι̣π[
. . .

fr. 108

. . .
[]α.[
ϙτον[
[̣].κρϙε.[
. . .

fr. 109

. . .
[]α.[
ϙ[..]π̣[
[]υγ̣.[
[]

fr. 110

. . .
[]τιν[
ντας·[
αιθ[
. . .

fr. 111

. . .
[]τα̣[
ασσα̣[
[].[
. . .

fr. 112

[]δυ.αι δ[ι’] ἀνοϊϊα[
[]σαι χρόνον ὦ̃ πα[
[]ρ αὖτος Κρονίδα[
[ὄπ]παι κε θέληι τρ.[
[]ουτ’ οὐ μάλαπη.[
[].τανδη[.]θεκατ.[
[]θλον π[ο]λυδα[
[ἀρ]ίστηας ἀπυκρ[
[].σμακρον ἀπι[
10[ἄνδρες γὰρ πόλι]ος πύργος ἀρεύ[ιος
[]ως κῆνοσεβολ[
[]μοῖρα κατέσκ[εθε
[]οις ἠμενεπε.[
[]ων Ζεῦσυπε..[
15[]αύτω· τα τ[ι]ς εἰ.[
[]ς ἐσφερέτω.[
[]τοδ’ εἰς ειαν[
[]ς γὰρ τάδεσαμ[
[].φος μακα....[
20[π]άροιθεν βαρυ.[...]νωι
[τό]σσουτον ἐπεύ[χο]μαι
[]ησθ’ ἀελίω φ[ά]ος
[]ιγε Κλεανακτίδαν.
[] ἤρχεανακτίδαν·
25[]τον μελιάδεα
[].κιδος ὤλεσαν
. . .

fr. 113

κύνειε.[
ἐρων.[
*1*ἦρξαν.[
φράδαι[
και κην[
αἰ δηρετ[
*5*θάσσει· π.[
πέλοντ᾽ ἀ[
θνάτων[

fr. 114

οὐδ[
ἐν εὖ[
ἄνο.[
δοῖε.[
οὐτω[
ἀνδ[
ἀλκα[
νῦν [
οἰτα.[
*10*ἀλλοι[
γᾶν τα[
νῦν [
.]ακ[
[].[
15. . .

fr. 115a

. . .
[]πέ.[
[]βρ[
[]κ.[
5[].[..]..ọι[
[]λεξάνθιδος ἱππ[
[ὀρ]ν̣ίθεσσ’ ἀπὺ λίμνας πόλ̣ιν ἐς τάν̣δ[
[..]ạν ἐκ κορύφαν ὄπποθεν εὐωδεσ[
[γλ]αύκαν ψῦχρον ὕδωρ ἀμπελόεσσ[
10[.....][...]ν̣ κάλαμος χλῶρ[ο...].[
[κ]ελάδεις ἤρινον ὀν.[...]όμεν[
[π]ηλεφάνην, κὰδ δ.[...]ντὼ[
[.][...]ν καταη[
[]τουτομε.[
15[]τ’ ὀμάγυ[
[].· καδδε[
[.]ọσαν[
[]δια.[
[]αἰγιβό[τ
20[.]ἴλον[
[]δυσπ[
[]ρεξε[
[]βρόδ[
[]αριε[
25[]ολπ[
[]τοκ[
. . .

fr. 115b

. . .
.γ...[
[]μ̣ελλιχ[
[]βρ.σίαι.[
[]αφώ.[
5[.]δ’ ἀέξ[
[]ιονυ̣τ[
[] [

fr. 115c

. . .
[].β.[
[]εο[
[]νεμ[
[̣]νδά[
[].[
. . .

fr. 115d

. . .
[]ω·τ[
[]λεκα.[
.άλα.[
εσαλλ[
ην’τα[
[]εσθεῳ[
[].σέων[
[]ιγειτ[
[].[
10. . .

fr. 116

. . .
[].[
[] [
[]λα[
[].α.[.]..οι[
5[]ψαδ[..]τοδοκ[
οναέρραι.[
ἑρα· θυ[...]δα.[
[]ϊ..[...]ην κ[

fr. 117a

. . .
[]τοτ̣α[
[]ν̣ομ[
.λα[.]β[
[]μάχ[
[]α̣τοσεσ[σ̣
[]ῷννα[
[]κατ..[
. . .

fr. 117b

[] [
[].[
[].τῠ.[].ε.[]
[].ας ἐπη[ρά]̣τοι[ς]
[]ίμερ̣τον ὀρῃ.ένα
[].[κ]ούφω δ’ ὑπίηᾳ δρόμω
[]...[.....].σ.[..]δαᾳ̣ι.εται·
[].αις κολοκύνταις ὑπα[.]ώμμα̣τος
ἐβ]ά̣στασδᾰ[ν] ἐᾳ̣[ίσα]ις ἀπαλωτέραις·
10[]....αι·[...]δ’ ὑ̣π[...]νυχοι.
[]ανα.α.[....]α[...ε]λείβ[ετ]ᾳ̣
[]..ἄγαθος, τα.[....]ᾳ̣[...].α
[]δ̣άμα πᾳ̣[.].[...].ἀ̣π[.]εσα[̣][
[]μέν μ̣ᾰ[...]ῃ. κ̣έρδεο[σ..]...[
15[]ᾳ̣.[].[..].τιδ[
[] .Δίο[ς] κ̣αὶ μ[α]κᾰ́[ρων θέων
[]..ωκερρ[.]μ[
[].α.[]σ[.].ισε..[
[]..[..]εν ἕ̃ς τὼ[.....].ε,
20[]ντε[.].χᾰ..[
[].[..]ᾳ̣ νᾶα ποήμε̣νᾳ̣ι
[].υ.αᾳ̣δ’, οὐ γὰρ ἔγω.ἔχω
[ἐ]πόνησας κατα[.]ᾰμένα·
[]..ς καὶ πόλλα χαριᾳ̣[
25[]δ̣ᾳ̣ις· τᾳ̣ὶς δ’ ὑπίσω[.].[
[]ται· πᾰ́ρναι δ’ ὅ κέ τις δίᾰ̣[ωι
ἴ]σα κἀ[ς] π̣ολ̣ίας κῦμ’ ἄλ[ο]ς ἐᾳ̣β[ά]λην.

]πε[..]ε.ις τοῦτ᾽ οὐκ οἶδ̣εν, ἐ.ο̣ι π[.]θην
]σ̣π[...]αισιν ὀμίλλει, τάδε χ́ίνε[τ]α[ι·
*30*δεύ̣ε[ι] μά[λ᾽] αὖτω τ̣ὼ χρήματοσ̣ [ἄψερο]ν
α]ἶσχος κα̣[ὶ κα]κ̣ό[τα]τ᾽ ὠλ̣ο̣μέ̣ν[αν
πόλλαν.[....][.]των, ψεύδ̣η δε[.....]σ̣αι
.]α̣ι[.]λέ..[....] κάκων ἐσχα̣τ[.....].
[]νδεμ[.].η ψύχαν ἀκα̣τ[].
35..]αίει δάκ[ρυσι]ν· ἀ δ᾽ οὐ[.]εσο.[].
.].[.].αϊ̈η[...].δ᾽ ἄλλοσ̣[..]..[
ὄ]ττις δεπ̣[....]εραι, γ..[
.].ρει κυμ[.....] ψῦχρ[ο]ν̣ [
.].ωρέον̣τ[....]μμε...[
40.]π̣ερ Σίσυφ̣ο̣[....]ατον[ά.[
[]φεν ἀλλ̣[.]κλίννο̣[
[]π̣πα[.].ο̣ις· ω.[
[]φίω, .[]..ε.[
[] [
[] [

fr. 117c

. . .
.’ε.[
[]
[].[
[]..[
5[]..ỵ[
[]άβo..[
[].oς·[
[].[
. . .

fr. 118 col. 1

ταμ[...]εδ.....[

[]̣πόν̣τ[ο]ν κατελκε.[].

‹hic desunt non minus 14 uu.›

fr. 118 col. 2

.[
σ’ ἤ[
δμά.[
*20*ᾶς ἰμ[
αἰθεί.[
ταναίο[
ὄμπαυ[
‹›ν[ί]κα[

fr. 119

τίς τ᾽ ὦ πον[
εἴπῃ[....].[
παρέσκεθ᾽ ᾠ[
‹›δαίμον᾽ ἀναίτιο̣[
*5*δεύοντος οὐδέν· καὶ [γὰ]ρ ἀνοΐ̈[ας
τὰς σᾶς ἐ.[.]υ̣.[]σ᾽ ἀλλ᾽ ἔμ[ε]θεν συ[
παυσαι, κάκων δε[.....]όντω[ν
αἴ τι δύναι κα̣τεχ̣[.....]ο̣.
σοὶ μὲν [γ]ὰ̣ρ ἤ[δ]ῃ περβέβα̣[τ]αι χρό[νος
*10*κ]αὶ κάρπος ὅσσ[ο]ς ἦς συνα[γ]άγ̣ρετ[αι
τὸ κλᾶμμα δ᾽ ἐλπώρα, κάλον γά[ρ,
ο]ὐκ ὀλ[ί]γαις σταφύλαις ἐνείκη[ν
...ὄ]ψ[ι], τοιαύτας γὰρ ἀπ᾽ ἀμπέ[λω
....]υς γ.....ι σκ̣οπιάμ[
*15*τά]ρβη‹μ›μι μὴ δρόπ̣[ω]σιν αὔταις
ὄμφ]ακας ὠμοτέραις ἐοίσαις.
..]τοι γὰρ οἰ τὰ πρόσθ᾽ ἐπονήμ[ενοι
..]εσκ[ο]ν· οὐδέπ̣[..].τ̣[....].[
...]ηκε· καρτε.[.....]..[
20...]ασίαν παρεχε[

fr. 120

. . .

[]μοιραχ[

[]μωισμα[

[.]ϊτατε.[

[]

5[ἀ]πυείπη[]χει[

[]ᾳδανδρ[.....].ευέτω

[]αν· αἰδεκ[.....]ᾳ

[.]τ’· ᾠμῳ[.]..ῳ[..]ᾳ.[...]σεται

[]τῶγας ἀροτρώμμε[.’ ἐ]λευθέραις

10.ν τὸ γένηον μέλαν ἔμμεναι.

fr. 121

μύρια πάντα
[].[.]ε λίτως
[].όλβῶνδρ[
[]ϙ[.].ν
5[]
. . .

fr. 122

. . .
...].....[
..]τε τὰι β[
‹›ᾷγε δή μ᾽ ἀ[
αἰ τάκην.[
τᾶσδενό.[
εἶπέ μ᾽[
μηὐκο.[
τοῦτ᾽ ἔγ.[
πόλλακ[
*10*πόλλ᾽ ὔμ[
...].[.].[

fr. 123

. . .
..[
ṣσαβ[
.ὁ̣π̣υ.[
[]άδιον[
5[].ε·ξ[
.[]σωπο[
[]...[
[]..[
. . .

fr. 124

. . .
[]..[
[].[.].[.].[
[]̣πυ τόξω
[] κατάγρε[ι]
[].ρον ἀπυσ[
[]ροτέρα τρύ[
[ἀ]σ̣φάλτω βιά.ω
[].[.....]ουσαι
[]̣ανη[
10[].·[
. . .

fr. 125

. . .
[]σσεται
[]τατος
.πάθην
[]αίσομεν
5[].[
. . .

fr. 126

. . .
.].οισ.[
]μιονα[
.]νονα[
]έποτ’α[
. . .

fr. 127

. . .
.ηον· [
[]ε̣χάνισ.[
.ωντὼπᾳ̣[
.κάμ᾽άυ[
[]ασσων[
[].ν·κήν[
. . .

fr. 128a,b

. . .
.ετ’ε[
αντίσ[
ᾳνωκ.[. . .
5.σθᾳιχ[]..[
[]μίαρ[].δερτ[
.νκή[]τε..οσδε[
[]ν,ὸς,δ[]εκεταᾳι.[
[].εμε[]ῖμδον ο[
10[.]ραᾳν[]τελεύησ[
[]ᾳ.[]περπετ.[
[. . .]ατελευ[
[]ν·α[.
. . .

fr. 128c

[]..[
. χειρ[
[]ρθέλο.[
[]ρων [
[] [

fr. 129

[].ρά.α τόδε Λέσβιοι
...]....εὔδειλον τέμενος μέγα
ξῦνον κά[τε]σσαν ἐν δὲ βώμοις
ἀθανάτων μακάρων ἔθηκαν
5κἀπωνύμασσαν ἀντίαον Δία
σὲ δ' Αἰολήιαν [κ]υδαλίμαν θέον
πάντων γενέθλαν, τὸν δὲ τέρτον
τόνδε κεμήλιον ὠνύμασσ[α]ν
Ζόννυσσον ὠμήσταν. ἄ[γι]τ' εὔνοον
10θῦμον σκέθοντες ἀμμετέρα[ς] ἄρας
ἀκούσατ', ἐκ δὲ τῶν[δ]ε μ̣όχ̣θων
ἀργαλέας τε φύγας ῥ[ύεσθε·
τὸν υρραον δὲ πα[ῖδ]α πεδελθέ̣τ̣ω
κήνων Ἐ[ρίννυ]ς ὥς ποτ' ἀπώμνυμεν
15τόμοντες ἄ..[.]ν..
μηδάμα μηδ' ἕνα τὼν ἐταίρων
ἀλλ' ἢ θάνοντες γᾶν ἐπιέμμενοι
κείσεσθ' ὐπ' ἄνδρων οἳ τότ' ἐπικ̣ηˍν
ἤπειτα κακκτάνοντες αὔτοις
20δᾶμον ὐπὲξ ἀχέων ῥύεσθαι.
κήνων ὸ φύσγων οὐ διελέξατο
πρὸς θῦμον ἀλλὰ βραϊδίως πόσιν
ἔ]μβαις ἐπ' ὀρκίοισι δάπτει
τὰν πόλιν ἄμμι δ̣έ̣δ[.]..[.].ί.αις
25οὐ κὰν νόμον [.]οˍν..[.]
γλαύκας ἀ[.]..[.]..[
γεγρά.[

Μύρσιḷ[ο
...].[
30[]
[]
.]..[

fr. 130c

ἀχ...[
....[. . .
οὐδ᾽ αὖτος δᾳ.[]..ν·
κοι.αντε.[]ορδίαν
5.]ᾳι.ειν[].ων·
.].[. . .
θυγᾳ[
..]ν[]..
.]νυ[]..εν ἀμπέλοις·
10.].[]αππέναις
ορ̣ὺ..[]οφρόνην
ἀν..[]ελε.πάρο
περ.[.]...[..].εν κυθυ κατασσάτω
αὖτο.[....]ε καππέτων
*15*ἐχέπ[..].[.]α τεῖχος βασιλήϊον
ἀγνοι̣σ..σ̣βιότοισ..ις ὸ τάλαις ἔγω
ζώω μοῖραν ἔχων ἀγροϊωτίκαν
ἰμέρρων ἀγόρας ἄκουσαι
καρυ̣[ζο]μένας ὦγεσιλαΐδα
*20*καὶ β[ό]λ̣λας· τὰ πάτηρ καὶ πάτερος πάτηρ
κα..[.].ηρας ἔχοντες πεδὰ τωνδέων
τὼν [ἀ]λλαλοκάκων πολίταν
ἔ.[..ἀ]πὺ τούτων ἀπελήλαμαι
φεύγων ἐσχατίαισ᾽, ὡς δ᾽ Ὀνυμακλέης
*25*ἔ̣νθα[δ᾽] ο̣ἶος ἐοίκησα λυκαιμίαις
.[]ον [π]ό̣λεμον· στάσιν γὰρ
πρὸς κρ.[....].οὐκ ἄμεινον ὀννέλην·

.].[...].[..]. μακάρων ἐς τέμ[ε]νος θέων
ἐῳι[.....].ε[.]αίνας ἐπίβαις χθόνος
*30*χλι.[.].[.].[.]ν συνόδοισί μ’ αὔταις
οἴκημ‹μ›ι κ[ά]κων ἔκτος ἔχων πόδας,
ὅππαι Λ[εσβί]αδες κριννόμεναι φύαν
πώλεντ’ ἐλκεσίπεπλοι, περὶ δὲ βρέμει
ἄχω θεσπεσία γυναίκων
*35*ἴρα[ς ὀ]λολύγας ἐνιαυσίας
[].[].[.].ἀπὺ πόλλῳν .ότα δὴ θέοι
[].[]σκ...ν Ὀλύμπιοι
[].....
. . .
.να[]...μεν.

fr. 131

γᾶς δα.[]....
φευγοῦ[]ἰδαις
ὡς νῦν.[]
.αμω[]ιται
ἐν κυψ[έλαις]...ένων
παυρο[].σι γαρ
[]π..·[

fr. 132

. . .

[].[.]...φέροι̣τ̣ο[

.μο.β̣ρύνθην[

[κ]ε̣φά̣λαν κακότατα πόλ̣λ̣α̣[

.ισιδώ.ροι· προ̣δόκι....[

[]σι̣ν̣η̣τ̣αι καιπὶ πρόφανεσ[

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fr. 133

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[].[
[].[
[] [
αττα.[
.ιφᾶ.[
. . .

fr. 134

[]δ̣ανυ...[
[]ταδ’άυτῳ̣[
[].άυραν̣[
[].νεκ.ῳ̣ν[
ε̣θηκαμε[
[].ίανθη[
[].ουδ’.[
[]σ̣ύμ.[
[]ν̣προτε[
10[]τ̣αυτα[
[]άιθρω[
[..]
. . .

fr. 135

. . .
π[
πριν[
φώ.[
δέιν[
5χει.[
αλλ̣.[
[]δ̣[
φ[
. . .

fr. 136

...
κνα.[
κυρ.[
ένδο̣[
..ί.[
[].ο̣[
. . .

fr. 137

. . .
[].σ.[
[]..[
.α̣ιρ[
...[
[].σῳ̣θ[
. . .

fr. 138

. . .
[].α̣[
[]μν[
[]ωσ̣[
.έρι.[
[]μμ[
. . .

fr. 139

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....[
νεαν[
[]σ̣.[
[]γ’.[
. . .

fr. 140

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[]...[

[]αιρειδ̣ε[

[]αισαδα[

[]πραισιν[

ο̣ικατέπ[

[]κεφ[

. . .

fr. 141

. . .

ῳ̣ωσ̣[.....].[

.]είλας ἐργαῳ̣σ̣[

ὥ]νηρ οὗ̃τ[ος ὸ μαιόμενος τὸ μέγα κρέτος

ὸν]τρέψ[ει τάχα τὰν πόλιν· ἃ δ’ ἔχεται ῥόπας

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fr. 142

. . .

[]δο..[

[]ὰταν[

[̣]ϊδε[

fr. 143 col. 1

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[...ϛ
10[]..ọ̣υ̣.
[]
[]ᾳ̣τ̣ο
[].....
[].ᾳ̣.π̣ᾳ̣.[
[].ῳν
[].
. . .

fr. 143 col. 2

]..[
]δ̣αμασ.[
]λάοις λυ.[
]τ̣οὶς οὐκ[
ῆ̃ μάλ’ ἄξ.[
πώγωνε[
φοίταν δ̣ῆ.[
περιστρ̣όφιδ’.[
καππεπάδμ[
θ̣έρμαν σποδ[
φοίταις ὀν π[
θμ̣άσ̣λητ[
γ̣[
. . .

fr. 144

. . .
[].ρ[
[]σνοι.[
[]αΐοισ[
[]υμέν[
5[].ικες·ο[
.νεκκο.[
[].[
. . .

fr. 145

. . .

[]ιοϙ[.].[

[]αγγε̣[

ῦ̣νδε

.α̣[.].

. . .

fr. 146

. . .
.τοι.[
[]ιτὰν[
.πρό.[
νδειξ[
[]σκά[
.το[
. . .

fr. 147

. . .
.ιστω[
.ες·F.[
ὐνδῶ[
[].’οὐ[
. . .

fr. 148

. . .
.ακα.[
.ιον ὄλβιος ὀ[
[]νδε δυστάν[
[]σδομ’ ἐρημ[
[]ετων φίλω[
ος· ἀλλ’ ὡς οἰκ[
.υρον ζώην [
[]νάτοισι [

fr. 149

. . .
[]ạφρεν.[
ạλαιψήροισ̣ι[
ṭὰσ᾽ ὀτρύνν[
εσιν λεονṭ̣[
[]οππα[
[.]...[
. . .

fr. 150

. . .
[]ροστωδ̣[
[]τοισινε.[
[ἀ]ν̣θρώπων[
[]ν̣ ἔταιροι
λοι· κράνναν δια[
.α. φοίταντεσ[
[]..[
. . .

fr. 151

. . .
[]ε̣μα[
[]ρ̣ε̣̣τ.[
ο̣ιρα̣δ̣[
[]υ·δυ.[
.ιάτε[
[]αισδ[
[]α̣ικα.[
[].σσιν[
[]ολύμ[
10[]αρώ[
[]ράνω[
[]τυλ.[
[]α̣λλο.[
[]πόλ.[

fr. 152

. . .
[].[
[].μαλάp̣[
[]ρέχοισαγα[
[]ύδνασμυ̣τ[
ḳλωδερά.[
[]ν’ὰντί.[
[]νκα.ελε[
[].οισαλία.[
[].ινὺπαν[
ται.[
[]ννε.ταιν[
[]σέδ[.]σκ[
. . .

fr. 153

[]ντεσ.[

[]κατθ[

πυ[.]ρυ[

. . .

fr. 154

. . .
[]θμο.[
[]σοσδ[
[]εὶλιτ[
τράχη[
5[]ωνσ.[
[]γᾶν·ά[
. . .

fr. 155

. . .
.λ’ὼ̣σ[
[]έ̣λαι[
[.]ινα[
[].τ[
. . .

fr. 156

. . .
.ασθα[
[]με̣θ[
.μεμ[
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fr. 157 col. 1

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[]τατης

ονον·

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fr. 157 col. 2

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ξ̣α[
λ̣α[
στ[
ο̣.[
κρ[
[] [

fr. 158

. . .
[]άρ[
[]νί [
ά̣μα.[
.[
]..κεραμε̣ω̣[
]..αποτηστεχ[
]ωσκεραμ̣ε̣[
[]ωιφόρησ[
[][
. . .

fr. 159

. . .
[]..λλ.[
.απαῖδ[
[]ωνετ[
[] [
.κὰππ̣[
. . .

fr. 160

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]ν συ[
πυρ[
εκώ[
και.[
λευ.[
δαϊσλ[
διήλ[
άμο[
. . .

fr. 161

]υπόην[
].ύματ’[

fr. 162

.ην[

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fr. 163

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ίνν[
[̣].[.].[
5. . .

fr. 164

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[]ṿό.[

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fr. 165

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ευ[
σύλ̣[
τὸ[
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fr. 166

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[].[
[].ὼν[
ϰαβάλῳ[

fr. 167

[]α πὰρ ὄρκια
[]ισλα
[]τερας ὦ̃ σκύρον
[]ας
[]. τράγον
[]
[].άχματα
[]
[]ιδαμεν
10[]
[]ροταματα[]
[]
[]νάων
[]
15[]αΐδαν·
[].ι.[].
.ατέρων ἐπι Φ[ρ]ύνωνα τὸν
παπλεει . .
ασσαν ε̣ῦ̃

20[] ὠκυ.[...]ς νᾶας ἐρύσσομεν.
. . .

fr. 168

]ι̣κέσσαλ[

].άραιὸ[

. . .

fr. 169

. . .
[]κο.δυλ.[
[]ε̣ν.πιλα [
[]εδᾶυθισοῦ...[
[].ω[.]αμύ [
5[]ωνπαλάωνδ[
[].ωνμναμ[
.ολ̣ιδαντὼνᾳ[
[].ν̣[
[].[
10. . .

fr. 170 col. 1

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[]
[]ϩ .χρ[]
[]αναοσ

5όρος
άωN [

fr. 170 col. 2

. .
ε̣π̣ω̣ν̣ε̣.[
κοϊ̈λαισω[
μηδ.[
φίττ[ακ
τωδη[
σπις̣·ν̣[
ϰ] [

fr. 171

. . .
πα.[
δρω[
.].[
. . .

fr. 172

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[]..[
[]ῠτ[
[]οσ.[
.[.]αιο.[
ῳνανδρ[
. . .

fr. 173

. . .

μυτι[

[]ντο[

. . .

fr. 174

. . .
ισέχομε[
σκύρον[
[]̣πεϱ̣.[
. . .

fr. 175

. . .

]ῳ̣γον[

]ῳ̣θιῶ̣σ[

. . .

fr. 176

. . .
[]ιν.[
[]σοντα[
[]νδ[
[]τιμ[
γινῦ.[
[].ά[
ττι.[
. . .

fr. 177

[vacat: cum 169 coniunctum]

fr. 178

. . .

[]ρχαο[

.

.ἐπιλαϊδαν .[

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μα· .ἐ[

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fr. 179 col. 1

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fr. 179 col. 2

.[...].ῳ[
εὕρηξε ῾κ...[
καὶ τὸν μο῾[
]ἀμμέων[
]λάμπρω τε῾.[
]δι᾽ ἄσπιδος ἄν[
ἔ]νθ᾽ ὁ κάπριο῾[
.]πό῾λλα γὰρ ἀμ[
[].πέπα῾.[
10.].δεν χαρικυ[
.]ο῾ντες μελίκ.[
.].τροπτε σίδαρ[
[

fr. 180

. .
]τὼνῃ[
]αιλελ[
].[
. .

fr. 181

. . .
[]ενος νόμω
[]
[]νεῳ̣π’ ὤρεος
[]
5[φλ]οίσβω μέγαν
[]ς
. . .

fr. 182

. . .
[] [
[].ασάν.[
[]
..ελίγμα[
[] [
. . .

fr. 183

. . .
]ε̣υ̣ς [
]πὲρβαλ.[
]μ̣ῳ̣ς [
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. . .

fr. 184

. . .
[]..[
[].πύλ̣.[
[]νεις [
[].ραν’άιε̣τ[
.[].η.[
. . .

fr. 185 col. 1

. . .
ησατο

.ρατον αδαμ̣αν
.ανηρ
ανῳ̣λ.
υπερ
[]·

fr. 185 col. 2

συμ.[
ἄλλο[
φερ̣τ[
σοὶδε[
̣τῶ. δε[
. . .

fr. 186

. . .
[]....α[
[]ὑπάινερ.[
[].πασθαλ.[
[]λλαισαίδαπο[
[]τ’ἐνπρομαχ[
ϣτ.ϩσκατόμ[
μφόραισμ..[
[]μενέ[
[]ῶνα[
10[]εν[
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fr. 187

. . .
ωην̣[
[]σχην[
. . .

fr. 188

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[]̣πο..[
.σφ[
[]φα[
[]̣λλ.[
5[].[
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fr. 189

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]ẏọ[

].πο.[

]ιḍε[

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fr. 190

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] απιω

]... ανα.[

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fr. 191

. . .

] ε̣υ..

] ο̣... απιω

] ῦιεσ

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fr. 192 col. 1

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αστικᾳ[

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[].ιπα

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fr. 192 col. 2

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fr. 193

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.βη[
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fr. 194

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fr. 195

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fr. 196

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fr. 197

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]δι[

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fr. 198

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λύψ[.].[
[]α.[
. . .

fr. 199

] δέ.[

]..λ̣α[

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fr. 200

. . .
[.ẹνεν..
[ν θέλ]ης κην[
[]ματήσην[
[]η δαίμων[
[]ιθ̣αταισκ[
[].ωνταν[
[]πίστως· [
[κα]δδικανον[
[....]σεσθαι· το[
10[σέχẹι] τέλος κρο̣[
[μμα]τος αὖτοσ[
[].ηρονθε.[
. . .

fr. 201

. . .

.περσε[

[]ητε.[

[]..τ̣ε[

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5. . .

fr. 202

. . .

]με.[

]γε.[

. . .

fr. 203

. . .

[]πραισι[

[]κοικατεῳ[

υοισινκεφᾳ[

[]λματα·χ[.]ϩκ[.]ᾳιᾠ[

[]πτοισιν[]ερικᾳι[

[]ᾠδεσερκ[

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. . .

fr. 204

. . .
[]ταθε[
τεπιλλ̣οχ[
[]α
[].ὡσπριν
[].εννέκυσ
[].αιθεσις·
[]
[]ᾳν
[].ετο
10[]ηϊαι
[]
[]ται·
[]χει
[]ο̣τα·
15[]
. . .

fr. 205 col. 1

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.ου
 5[].[

σοψεις

fr. 205 col. 2

. . .
υβ[
πολ̣ιν[
πέλτ’α.[
κασβε̣ν[
λωνδ.[
θεωνθε[

fr. 206

. . .
ν]ῦν δὲ Δίος θυ̣[γάτηρ
ᾤπασσε θέρσος· ̣τ. [
κ]ράτηρας ἴσταις ε.[
τ]ῷ̣ν δή σ’ ἐπιμνα.[
..]το πέφανν̣έ τεκ[
...]ξηι δὲ θᾶ̣ς κε Ζεῦ̣ς̣[
...] μοῖρα· τάρβην δ’ ὅ[
. . .

fr. 207

. . .
[]ικαο
[]...
[ἀδες]πότω
[]...ọ·
[]ḳαλλιπῃι
[].μένοις
[]τ̣επọι....[
[].[.]ïκοιμ̣ε̣θ̣α[
[]μακαρδιαν

fr. 208a col. 1

. . .

[].[

[]ος ἀλλ’ ἄγι

[π]οτα κἄλλοτα·

[].γεξερ [

[].ρέτησαι [

. . .

fr. 208a col. 2

. . .
[]
[] [
[]
.[...].[]
τοι πόδες ἀμφότεροι μ̣ενο̣[]
ἐν βιμβλίδεσσι· τοῦτό με καιρ̣[]
μόνον· τὰ δ’ ἄχματ’ ἐκπεπ[.].άχμενα
..]μεν.[.]ρηντ’ ἔπερθα· τὼ̣ν̣[...].
[]ε̣νο̣ισ.[]
10[]νεπα̣γ̣[
[]πανδ[
[]βολη[
. . .

fr. 208b

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[].[.].[

..αιπι[

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fr. 208c

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[.]...οσ̣λ̣.[

·ἀλλὰ θέων[

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fr. 208d

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[]θ̣ο[
[].ων [
.φρά [
[] [
5. . .

fr. 209

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..[
[] ερ.[
[] ..δ.[
[] εξα[
[] ..[
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fr. 210

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]μεί.ᾳι·π[

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fr. 211

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σσα.[

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fr. 212

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].π.[

]υτοϙω[

fr. 213

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fr. 214

[]ạσάμα[
[]ụντοιχρ.[
.εσύμμειξ[
[]λοσεξει [
ḳαιπο.[
. . .

fr. 215

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.ηρευε.[

δυ̣στάνωα.[

.]ακηνᾳ[

.]ῆρανδῠ[

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fr. 216

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[]ν.[

ἀσδεῳ[

.στινα[

[]αις .[

[].λύκ[

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fr. 217

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[].υνμ[
[]άισαι.[
[]οσθεον.[
.αφοιτ[
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fr. 218

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]θ̣α.[
]χαλ[
.]ρόν[
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fr. 219

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fr. 220

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.αρενν.[

παλος ι.[

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. ωσειτεφα[

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fr. 221

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[].ν [
[]εο[
[] [
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[]ται [
ϙνάνηρ,[
. . .

fr. 222

. . .
[]νμ[
..φῆρ[
λπε[
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fr. 223

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]ορος [
]ωντο̣[
]̣ν·.[
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fr. 224

. . .
.ιvν.[
[]ταχ[
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fr. 225

. . .
[]ρχναϛ [
ν̣ωιπολῠ̣.[
. . .

fr. 226

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̣γμυτ.[

[].ινεά[

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fr. 227

]τάν[

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fr. 228

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[]εσκ[

...ονσυ[

[].ννερ[

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fr. 229

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.[.]μνο̣[
.αταιαις [
[]λαισι[
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fr. 230

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[].τ[
.[.]εχ[
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fr. 231

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[]ππ[
ῃτε[
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fr. 232

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[]σ̣π[
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fr. 233

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υλ.[
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fr. 234

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fr. 235

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fr. 236

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fr. 237

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fr. 238

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fr. 239

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ι̣α [
ονομ[
[]προστ[
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fr. 240

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νκατα.[
κυριω.[
[]μωνα[
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fr. 241

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[]....[
.σιλον.[
[]κωια[
[].εφα.[
[],ι.[
[]α[
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fr. 242

. . .

]ε̣πι[

].τω[

]πο̣θ[

. . .

fr. 243

. . .

]ασιν

. . .

fr. 244

. . .

].[]

]ν

. . .

fr. 245

. . .

πεν[

. . .

fr. 246

. . .
]δὰ.[
]η.[
. . .

fr. 247

. . .
[][
μέν[
[] [
. . .

fr. 248

. . .
[]ᾳᾳ[
ῳτιν.[
[].[
. . .

fr. 249

. . .
[].[
[]..ον χ[ό]ρον ᾳ̣ι̣..[
[]. νᾶα φ[ερ]έσδυγον
[]ην γὰρ ο[ὐ]κ ἄρηον
[]ω κατέχην ἀήταις
[ἐ]κ γᾶς χρῆ προΐδην πλό[ον
αἰ ‹ › δύνατα]ι καὶ π[αλ]άμαν ἔ[χ]ηι,
ἐπεὶ δέ κ’ ἐν π]όν[τωι γ]ένηται ὠ[
τὼι παρέοντι ‹ › ἀνά]γκα.
10[μ]αχάνα
[ἄν]εμος φέρ[
[]εν
[].ι[
. . .

fr. 250

. . .
...[
[]ἐνέλ[
.νέ.[
[]ν.[
5. . .

fr. 251

. . .

[]λα.[

κακο[

[]αιά[

. . .

fr. 252

. . .
[]..ῳ.[
[].σμν[
[]ανθρ.[
.ατάᾳδ[
[]ρῴτῳ[
[]πω.[
. . .

fr. 253

. . .
[].[
.[]ρχασμεμ[
κν’αλ [
[
ωσαηδων[
[
νιφωναι[
[]..γαο[

fr. 254

. . .

...[.]..[

κήναμε[

fr. 255

. . .

[]μ[

[]ανθε̣ίᾳς ἀπυ[

[]ες κίβισιν δ.[

[]κατο κἀκ φίλ.π.[

[ἐ]κ δ’ ἔλε μ’ ὅστιᾳ[

[]ς· περέτε.[

[].μαβο.[

[]ερε.[

. . .

fr. 256a

. . .
.λων.[
ἐμον νό[η]μμ’ ἀργα.[
[]ᾀΐασονθ̣[..]ᾳπον[
[].ον ἀλλα.[]ηνα[
5[].θ̣ιδήαν κεφάλα.[
[]παϊστονδετελεσ.[
[]ω̣δεφ[]σοκ[
[]οσπ[]ε̣.υ[
θ̣ριασ[.].[
10[]ησθε̣γα.[
..λοισιν.[
κ̣ται μελα.[
.το γάρ κ’ εἰσ.[
ι̣νοῡ...ω.[
15[].[
. . .

fr. 256b

. . .
[]...[
ηνθ[
.φα[
[]η[
5. . .

fr. 257

]ωσ̣τεπα[.
]πρόσσδθε[
]λ̣αμπο.[
]παντεπιχ[
5]ωστομελ̣ι[
]ῆρέτιπάστ[
]πρόσθενεμευδα[
μ.[
να[
κα[
εμ[
6f να[
. . .

fr. 258

[]μμινῆτ’αρῃω[
[]ο̣ττινάτοισ̣ύνά[
.αικρονω
. . .

fr. 259a col. 1

. . .
5[] []
[]
[]
.ὼ
[]ν
10.ενα
[] [
*15*οι
[]οισ
[] .

fr. 259a col. 2

. . .
]....[.].[
]ϰ́άλαις, ὡϛ́[
]τοῦτό τοι φ[
]γένεσθαι.[
*5*ὡϛ́ γαρ κε[
ὄϗ́ποι νυν[
μωσαμμ.[
]ἐλπώρα[
].δοσϙ́[..]...[
10]ϛ́ομε.[.]ποτ.[
]ϙ́ὐκ ἀυάδεεσ[
.]υτα γ́ὰρ παρϙ́[
ἵ]ϗ́ποις ἦχεσ[
.].δ’ ἄλλαι παρϗ́β..[
*15*ϰ́όϛ́μω κῦδος ἐχ[
νῦν δεῖ κῆναμε[
βεβά....[..].[]...[

fr. 259b

10. . .

[]ṗṗ[

[]θάμβ[

[]σθαϙ[

ειτα[

[]ε̣ι.[

15. . .

fr. 260

. . .
λμ[
[].α[
. . .

fr. 261a col. 1

. . .
λι
[]α
[]
[]ν·
5. . .

fr. 261a col. 2

. . .

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. . .

fr. 261b col. 1

. . .
[]ῃμ[
[.]δειτ[
[]ακεφα....[
[.]αν λύθεισα.
[].[]ο̣πάραυε, σοὶ μὰν
[.]δε.β[]ν γυναίκων
...οισαν μ[]. ζάεισαι
[]̣ιν ὄρχησ.[...]εσσ’ Ἄβανθι

fr. 261b col. 2

. . .
].[..]κυπ[
ἀγλαοι.[
βῶμοσ[
κυαν[
ἀρ̣γ[
χρ̣υ[ς

fr. 262

. . .
].υμμ[
]νυν[
]θαυμα.[
]κ..[.].[
. . .

fr. 263

. . .
[]..[
[]φονε.[
[]αρμ’ερ̣ο̣[
[]..ο̣σ̣σίμα̣ν[
[].’αίθεροσον[
[]εωσδενα[
[θα]υμασιονμεν.[
[]..πεφυκεδ.[
[].εκαλοσ[
10[]εφαντ[
[].ασδελ[
[]λ̣ω̣νο̣ενν[
[]λος·αμφ̣ι[

fr. 264

. . .
[].ϩηδ.[
αόιδὰιθ[
.υιλειψε[
. . .

fr. 265

. . .
[]..[
αριεσ.[
[]ε[
. . .

fr. 266

. . .
.̣νοϙ.[
ν̣νοργαι[
[]κύδρ.[
[]ανει..[
5. . .

fr. 267

. . . .
[]ε̣γασ[
ν̣ιδοσ[
ε̣σ̣ειδ[
ν̣γαρ
.νκ̣ά.[
.νφ[
[]η̣δ[
[]χη.[
[]η̣ν.[
[]ει [
10[].αρ.[
[].α̣.[
. . .

fr. 268

. . .
μητ[
[]λβι.[
ξοισ.[
παιδ.[
5ῳμω[
.όλλα[
[]τ[
. . .

fr. 269

. . .

.κα..[

[]ν.α.[

[]ερω[

[].[.]..[

[]παιδ[

[]πα[

. . .

fr. 270

. . .

.σσιν[

[]..[

. . .

fr. 271

. . .
]...[
]νγα[

fr. 272

. . .

.αικ[

[]ϰα̣ι [

. . .

fr. 273

. . .
[].[
.οι[
[]ϙυρ[
[].ν[
. . .

fr. 274

.εδος [
[].μέν[
[]ματω[
. . .

fr. 275

[]μεν[

να .[

. . .

fr. 276

. . .

].α.[

].ιγ[

. . .

fr. 277a

. .
[].[
[] [
ạσυ..[
. .

fr. 277b

. .

]σακ[

. .

fr. 278

. . .
...θο.[
.αισδ..[
[]ν[
. . .

fr. 279

. . .

]λ̣λ̣[

. . .

fr. 280

. . .

]θυ.[

].σῳ[

. . .

fr. 281

. . .
.εμ[
[]ομο̣[
. . .

fr. 282

. . .
[]φ[
ισ̣λ[
. . .

fr. 283

καιν[.]ων.υ̣ν[]ν[
ωνενο̣ν.̣π̣π.[]
κἀλένας ἐν στήθ[ε]σιν [ἐ]πτ[όαισ-
θῦμον Ἀργείας Τροΐ̈ω δ[.].αν[
ἐκμάνεισα ξ[ε.]ναπάτα πιπ[
ἔσπετο νᾶϊ,
παῖδά τ’ ἐν δόμ[ο]ισι λίποισ[
κἄνδρος εὖ̣στρ̣ω̣το̣ν̣ [λ]έχος .[
πεῖθ’ ἔρωι θῦμο[
10[]δαδ[.]στε
[]πιε..μανι[
[κ]ασιγνήτων πόλεασ.[
.έχει Τρώων πεδίω δα[
ἔν]νεκα κήνας,
*15*πόλ]λα δ’ ἄρματ’ ἐν κονίαισι[
[].εν, πό[λ]λοι δ’ ἐλίκωπε[ς
[]ο̣ι..[]νοντο φόνω δ.[
[]..[..]ευς·
[]...[....]υσ.[
20. . .

fr. 284

[]ᾳ̣ντοσαλ̣[.] [
[]
[]οπεσ..ς [
[]νδρε. [
5.εν[] [
[] [
[] [
[] [
. . .

fr. 285a

[].νοσχ[

.ε̣τιν.[

[]..[

. . .

fr. 285b

μακ.[

ο̣υτο.[

[]ωστ[

[].κ.[

5[]ωτ[

[]κρ[

. . .

fr. 286a

. . .
[].ạνạω[
[πο]λυανθέμῳ[
[κρ]ύερος πάγος·
[]. ὑποτάρταρον·
[]ι νῶτ᾽ ἔχει
.σοϊαισ.ύχοις
[]....[
. . .

fr. 286b

[]..ν̣ουδ̣.[.]..[

[].ησδ’ἀδαμα.[

.ον φῆρα κατέκτ[αν-

[]’[.].[.χ].ων μεγ̣[

[].όσυνα.[

[.’.]μ’[

. . .

fr. 287a

. . .
κ̣α[
πρ[
*10*πε[.].άτταιδέ[
σύσ̣τ.νάιμ᾽επ̣έ[
ουγάρκ᾽ῶδ᾽αμά.[
]ϰστί[.]..̣ικακκ.[
. . .

fr. 287b

ουδεν[
[] καιμη[
[] μεσδ[
[] έκχθρ.[
5[] ΐξετ.[
[]ωστ’εξ.[
[] ένθαδ’.[
[] παϊσ[

fr. 288

. . .
[].μαχ.[
[β]αθόην[
[]..κάω[
[]μην ·[
[].[
. . .

fr. 289

. . .
[]όυσ[
[].’άμμ[
[].λα.[
κ̣ρετοσδ[
κήνασ̣α[
ν̣ β..λήσ.[
[].
[]αδίῳ[
. . .

fr. 290

. . .
[]δη[
̣πὰσ̣πρ[
ράττιχ[
[]νων’̣α[
.μεχρ̣ι[
.τοναᾳ̣[
[].[
. . .

fr. 291

. . .

[]σινβρ[

. . .

fr. 292

. . .
νοημμ[
μήνυν̣ι[
.λω[..]’[
[]σν̣[
. . .

fr. 293

. . .
κ[
μ[
]το[
. . .

fr. 294

. . .
[].ω[
[]λ.[
[]ῃδ’ᾳ[
.μἐ[
. . .

fr. 295a

. . .
κοποσ[
.ιστασο[
.λαισε.[
[]σατο [
[]ερονχολ.[
̣πυθμενα̣[
[] [
. . .

fr. 295b

[] [
[
εραθ..[
[].[.].ερ[
[]..[
. . .

fr. 295c

. .
[].[
αντ[
[]..[
. .

fr. 296a

.νότατον τόδ[.....ἐ]νόησεν[
λασθ’ ἔρον ἀλ̣[.....].[..].νταπέδ̣[
δη πόλις ὠ[..... Κρο]νίδα βασίλη[ος
μω..[..]υ..[.....].δε θάν[ον]τε[ς
[]εἰς Ἀΐδα δόμο[ν.....]άνευθα δ[ὲ] τουτ[
[]δεις πόνος ὠ[.....]λ̣λαταπα[ν]τ’ ἀπ[
[].εν καλα.ε..[.....]δ̣ε τᾶσλα καᾳ̣ο̣[
.άξιος ἀντιλε[.]ν̣τ̣[...]’ ἧς ἀπυδέρθη.[

fr. 296b

[K]υπρογένη’, ἔν σε κάλωι Δαμοανακτίδ[
[].πὰρ ἐλάαις ἐροεσσα[..] καταήσσατο
[]σύναις· ὡς γὰρ ὀΐ̈[γ]ο̣ντ’ ἔαρος πύλ̣[αι
[ἀμβ]ροσίας ὀσδόμενο̣ι[.]αις ὑπαμε[
5[]ḳ̣ήλαδε.ν[
[]οιδε...[]’[
[]ο̣ὐκ ο.[....]θ’· α[..]αυ[..]νεαν.[
[].ξιακ[...]ω στεφανωμενοι[
‹duorum versuum spatium vacuum›
[].α γὰρ δὴ διε[....]μα[
10[].ο̣ὔπω διε.[....].. [
[].ς ἐπάερρον [
[]ωδ̣’ [ἐ]ράτας εἰσα.[
[]ξέφυγον πολλ.[
[]ν.ν [.]νεμωλ[
15[]α̣ϛ̣[.]δοϛ̣[.]ς πυθμ[εν
[]ον[.]ῆσμα.[
[].έ̣α̣ϛ̣[.].υχ[
[]ρρ[..].[
. . .

fr. 297

. . . .
[]νθε.[
αγκυρρα[
[].ε·κυ.[
[]τ’εροσ[
5. . .

fr. 298a

. . .

[].....χε[

[]υ̣[.]ανηαθοᾳ.[.]έ̣χων

[]..[..].. Πάλλα[δ]ο̣ς̣, ἀ θέω[ν

ϙι θεοσύλαισι πᾰ́ν̣τῳ̣ν

[]̣τα μακάρων πέ̣φυκε·

.ι δ’ ἄ̣μφοιν παρθε̣νίκαν ἔλων

[]̣παρεστάκοισαν ἀγάλματι

[]ὸ Λ[ό]κρος οὐδ’ ἔδ̣ε̣ισε

[].ο̣ς̣ πο̣λέμω δότ̣ε̣[ρ]ραν

10[]δε δε̣ῖνον ὑπ’ [ὅ]φρυσιν

[πε]λ̣[ι]δ̣νώθεισα κᾰ̀τ οἴνοπα

[] ἐκ δ’ ἀφάντοι[ς

[]..έ̣κύκα θυέλλαις·

[]φ[][

15. . .

fr. 298b

. .

ν· α[

[].[

..[

. .

fr. 299

. . .
μητα[
σανκα[
αβασαν[
φοιτάι[
καυτα.[
χωρον[
παντα[
πορνα.[
. . .

fr. 300

. . .
[]νστροτ[
[]λετο
[]
[]λλοι.
[]κτίδαισ[
[]ξέτω.
[]ς
ανδρα
[]βραχη[
10.σαγων[
. . .

fr. 301

. . .

[]̣π̣ι̣ο̣[

.κτεσθετάυ̣[

υ̣σύνεντε[

. . .

fr. 302 col. 1

. . .
[]ασσαι
[]σ.[
[]
[]ᾳρχον
5[].ενᾴυταις
οτ[]υ.αν
[]
[]ετέντων
[].ῃν
10[].άυ̣τοις
[]
[]
[].
[].
15[]
[]
[]
[].λοῳγα
[]ϙιλου
20[]
[]

fr. 302 col. 2

. . .
πέ̣νθι[
ά̣ικι̣ζα̣[
..τον[
.
χ[.]ρεσ̣[
σαμφο[
λα[.]δ̣εχ[
τοιστύρα̣[
τάρβημιμ[
άμμανχ[
γέν’ητα.[
μύθονέ.[
νέφοσκα̣[
πύργω.[
γένοιτο̣τ[
κάρτερον.[
ε̣ιεπεσενοιφιλοιγ.[

fr. 303

μβαλακαιτεσσε.α[
υμαρι̣γασβαισαπο[
.ιμε.η̣.ι̣ντοναν̣[
.σεχητ’αμφοτερ[
*5*δοκιμοισφαρμακ[
[].ε.αλαντ..[
[]..[.]σ̣υμπαισαφ[
[]ασουπω̣[
[]θ̣αστα[
10[].σελεφ[
. . .

fr. 304 col. 1

. . .

[]σανορεᾳ..[

[]μαι τὸν ἔτικτε Κόω .[

[Κρ]ονίδαι μεγαλωνύμῳ‹ι›

[]μέγαν ὅρκον ἀπώμοσε

5[]λαν· ἄϊ πάρθενος ἔσσομαι

[].ων ὀρέων κορύφᾳισ’ ἔπι

[]δε νεῦσον ἔμαν χάριν·

[].ε θέων μακάρων πάτηρ·

[]ολον ἀγροτέραν θέῳι

10[].σιν ἐπωνύμιον μέγα·

[]ερος οὐδάμα πίλναται·

[].[.]....ᾳφόβε[..].ω·

. . .

fr. 304 col. 2

. . .
ε̣μμ[
κα̣ι.[
*5*ρ.ε.[
ω...[
μοισαν ἀγλα[
πόει καὶ χαρίτω.[
βραδίνοις ἐπεβ.[
*10*ὄργας μὴ ‘πιλάθε.[
θ̣νάτοισιν· πε̣δχ[
[]δ̣αλίω[
. . .

fr. 305 col. 1

[]τ̣ιν
[].ιρος
[]ν̣ε[]
[]ε καὶ αὐτ̣ο[]
5[]ενος αἰκ[...]..
[].ν καὶ κα[....]πηις
γεν̣[..].[.]ειν̣ο ἐκτ.[..]̣ται τὰ
.πο[.]ου κεκερασ.[..]α, τοῦ-
τ’ ἐστιν, οὐδέποτε.[..λ]είψει
10 ὁ ἐξ ἡμῶν πόλεμος. ὡς ἄλος
ἐ‹κ› πολίας ἀρυτήμεν[οι·] ὡς
ἐκ θαλάσσης ἀντλο[ῦ]ντες
ἀνέκλειπτον πόλε[μο]ν ἕ-
ξετε ε̣[..].αμοι
*15*πόλεμος μήτε γένοιτ̣[ο]· γέγρα-
πται πρός τινα ὀνόματι κα-
λούμενον Μνήμονα ὃς ἀ-
κάτιον παρέστησεν εἰς τὴν
Ϯ Μυρσίλου κάθοδον. φησὶν οὖν
20 ὅτι οὐκ αἰτιᾶται αὐτὸ̣[ν] οὐδὲ
διαφέρεται περὶ το[ύ]του.
ὅστις δ’ ἄμμε διαστα[..]. θέλει·
ἤτοι καθόλου λ[.....].των
περὶ Φ̣ιττακὸν [.....].των.
*25*ὦ Μνᾶμον κ[.....] τιν()
.].κύριον ὄνομ[α... Μ]νημο-
ν].κατα.[].ακου

[τ]υτθὸν
[].αρτον
30[]̣πωικα
[]̣α
. . .

fr. 305 col. 2

[]ρημε.[
[].ησαλλ[
χ[...]ιμεν[
τ..πιτ̣ο[
γ̣ε[.]η̣δενα.[
ωσαριστ.[
θενκυλ..[
μυ.[..]λουκ̣α[
ε[
νζα[
οπο[
ταιλ̣[
διε[
λημ[
χαλα[
συν[
τ.ν.[
δοκ[
τογ.[
..σι χ[
ταδοή[
ενοπ̣[
ται.[
ηες .[
τοισ.[
ελκο[
σιβο.[

νεις .[
εν [
[]εμνβιμ[
30 τωαυ[
ταṣυṇ[
νιακ[
ρουσχ.[
καιτοṭ[
35 υδωρ[
]δα.[
]ανṭ[
. . .

fr. 306(1)

. . .

.ẹ[
βọ.[
φερ.[
μοντῳ[
[
ὁ εν.[
νọ.[
νωῳ[
νος εν[
τον κη[
ῃ.ν.[
νος ομ[
κλεωνᾳ[
αισχυν[
[] μαᾳνα.[
[] κον τωι.[
ψευσται[
[] Ζεῦ πάτερ [Λύδοι μὲν ἀ-
[] πεσχαλᾴσ[αντες· ἀλγοῦν-
[] τες ἐπὶ τ[αῖς συμφοραῖς ἡ-
[] μῶν οἱ Λυ[δοὶ

. . .

fr. 306(2)

. . .
.θοδ.[
[]νεωϙ.[
[]ενεπι[
[]αθηκο.[
*5*δος του[
[]αφερο[
[]ῠς του[
[]εδεμο̣ι[
[]νησεω[
10[]ι προσ[
[].π[.].[
. . .

fr. 306(3) col. 1

. . .
[].ης
[]του
[].[...]τας
[].ς ἐπὶ μὲν
5[]ης φυ[.]ῃσ
[].σεσθ[.]ιτο
[] τῶι Β[ύ]κχι-
[δι]νδεδιε-
[].[
10. . .

fr. 306(3) col. 2

. . .
.].[
.]ναρ[
5 νον μ[
φιλε.[
κεπ....[
.ταυτ[
φησι[
10 σ..[
. . .

fr. 306(4)

. . .
[].εσυθ̣[
[]ω πίναξ δ.[
[]νεως ὡς ἀποι[
[]ενουτο.αλκ[
5[]γεγονότα κα.[
[πι]νακίδος ἀναγκ[
[]λομένου κελ.[
[]σασ’ ἕως ‘χαλᾳλ[
[] καὶ αὕτη γέγραπ[ται
10[]...συμη[
. . .

fr. 306(5)

. . .
.ϛ̣ᾳ̣ι[
[]οιος μ.νᾳ.[
δε πρὸς οτ[
πταιι ουκε.[
 5[]οναζουσι[
[]ιτωι γενε[
.νι̣δην κ[
[]..[.]...[
. . .

fr. 306(6)

. . .
[].λ̣ομ.[
ν ὄρν[ι]ν τ[
.απι.[.]τ[
.οηκ.̣τ[
[]...γω[
[]ῃσε[
[].[
. . .

fr. 306(7)

[].σει.[
.μα̣δ[
.ιφηνε̣.[
.ιον δεκ[
*5*λ̣ες οὐ γὰρ [
[]αιρει αλ[
[] κοὐκ[
[]..ντωι [
[]ες ποτε.[
10[]ε̣δαν π̣.ι.[
[]ηνοτ[.]ς
[]τ[.]υδιε-
[]ν παῖδα
[]ον μὲν
*15*λο παλαι
[].των παι-
[].ον πε-
[].ν επο-
[].αι μεσι-
20[]οδ.τη[
[].προς
[]ης
[].
[]κο-
. . .

fr. 306(8)

. . .
τ[
ρη[
. . .

fr. 306(9)

. . .
[]
[].[.].τοδε
κελ̣[]τ̣ου ἀγαθη
νῦν δειᾳ̣[] ἀγαθῆ‹ι› χρη-
σαμένου[ς] ἐνθορε̣ῖν
5 καὶ ἐνορμ[ῆσαι τ]ο̣ῖς τ[ο]ῦ̣ Φιτ-
τάκ[ο]υ̣ νώτ[οις] κα-
κῆς ὕβρεως [τὸ]ν̣ τύραννον
π̣α̣ῦσαι. ἐπίδ̣[..].ι Δίοσ̣ υἱ̣ος
Κρονίδα. καὶ α[ὕτ]η κατὰ
10 Φιττάκου̣ γέγ[ρα]πτα̣ι π̣ε̣-
ρὶ τ̣ῶν ὅρκων̣ [τῶν γ]ε̣[γ]ε̣-
νημένων ἐν [].
πολ[.....]ρ[].
. . .

fr. 306(10)

. . .
[].ε.[
[].λε.ντο[
ελευθεραι[
ρχονοουρ[
5ερωσαλλα[
[].ο.[.]..[
. . .

fr. 306(11)

. . .
[]..[
[.]οι̣τ.[
[] ἠθικῶσ..β[
[]δρα τοῦτο̣ν α.[
[]να̣[.] ἀ̣γαθὸν [.].[
[].[.]οισα.ε.α[
[...]αυ̣τον κ[
[].ι.λογων μ[
[]βασυνιστ[
10[]..χοσε[.].τ[
κέκ[ρ]υ̣πται[
[]τοροπο.κ[
ἐνεδρ̣ευτ.[
[]ν μ.ν φ..[
15. . .

fr. 306(12)

. . .
[]ọ.....[
[]σει αιδẹ̣τ[
ἕως μέτωπον [
γεινώσκεοι αφ[
5 ἐκπλήσσοιτο[
ἐναβρυνομ[
καὶ κατὰ κεφ[αλ-
μενον μ[
[]ẹ̣ωσ[
10[].[
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fr. 306(13)a

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[]...[
βριχαα[
[].νονṭ[
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5. . .

fr. 306(13)b

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.γει

ϙσϺ

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fr. 306(13)c

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[]ν

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fr. 306(14) col. 1

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[]α.[
[]. ἐπιφέρει ὑπὸ
[ἕρμα]τος διερρηγυῖαν
[].ως θάλασσαν
[] ὕφαλοι τόποι
[] οὐκ ὄντες μὲν
[]μη φαι[ν]ομε-
[]δια το[..]..[]
[] θάλασσαν []
10[ὑ]πὲρ ἑρμάτω[ν]
[Ἀ]νακρέων
[ἀλ]ληγορῶν χαί-
[ρει].αι...τ..
[]π..η...
15[].
[]
. . .

fr. 306(14) col. 2

‹ ›π᾽ ἀλλ[
ἑστάναι ψόμμος [
ἕως ὀ{ν}στείχει· τὸ ο̣ [με-
ταλαμβάνουσιν ἐ[πὶ τὸ
α οἱ Αἰολεῖς· καὶ νῦν [τὴν
ψάμμον ψόμμον ἐ̣ῖ̆{.}ρ[η-
κε· σημ‹αί›νει δὲ τὴν ἀκα-
θαρσίαν. θλιβομένης αὐ-
τῆς καὶ περαινομένης
πολλὴ ἀκαθαρσία ἀνα-
πορεύεται καὶ λεύκη· εἴρη-
ται δὲ τὸ λευκός διὰ τὸ ἔ-
παρμα. οἷ̃α δὲ σκέλη ἤ-
δη κεχώρηκε αὔταιˑ καὶ
τὰ̣ σκέλη αὐτῆς πεπαλαί-
ωτα[ι·....]α τε καὶ θαμα̣[
δρο.[..... ἐ]̣πὶ τῆς ἀλ-
ληγορί̣α̣[σ...].πεπλευ-
κυίαι αὐτῆ‹ι› διὰ τοὺς πολ-
λοὺς πλοῦς καὶ πυκνοὺς ἤ-
δη π̣[α]λαιὰ γέγονε̣[ν·] ἀ̣λ̣-
λ᾽ οὐ̣σ̣.[..]των ἕνεκ̣[α
ται...[..] οὐ διὰ το[
λαιωσ̣.[.....]...[κα-
θορμισθῆναι η̣[
συνουσι[..]πε̣π̣λ̣[
η ναῦς π[α]λαιὰ του[.].[

πλεῖν κ̣[α]̣τίσχει τουτ̣ι[
π[.....]̣γας πορεύετα[ι
30 τ[.....]ομένους πε[
[κι]νεις πάντα λί[θον
[]̣τάγεται ω[
[].[
. . .

fr. 306(15)

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[]..[
υ̣τ̣ινο̣.[
ηταισ̣π̣[
[]ουκα[
5[]σαν π[
[]υνδ̣ε.[
[]̣ετε [
. . .

fr. 306(16)

. . .

[]σ.ου λ̣ε̣λάθων [

[σύ]μ τ’ ὔμμι τερπ.[

[].βαις καὶ πεδὰ [Βύκχιδος

fr. 306(17)

. . .

ν̣γ̣α̣[

σ̣μα[

[]ν̣υ̣γ̣[

[]ταβ[

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fr. 306(18)

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]εσγ[

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fr. 306(19)

δανδρα
[].τον
ευγε
δειμη
ᾳλλε
. . .

fr. 306(20)

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[].ιαλλανι

[]παιζον

[]ισκα

̣πεσσονει

[]ωι λι

[]̣πε̣ποιητο

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fr. 306(21)

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[].ε̣ιβα̣.[
[]θην
.λ̣η϶
[].αε
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fr. 306(22)

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].αν[

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fr. 306(23)

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[]προσ[
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[]αν [
κλε [
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fr. 306(24)

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]αφου[

]ν̣ισαι̣τ[

]αυτου[

].οσετ.[

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fr. 306(25)

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[].ητερη[
καιτερη[
[].δ̣η̣.[
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fr. 306(26)

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γυμνα̣[
μαρναν[
.ετοινυ[

fr. 306(27)

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λεγουσι

τονιστον

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fr. 306(28)

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θ̣α̣.[
[]ετ[
σ̣κ[
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fr. 306(29)

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.εροφ[

[].ραυ.[

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fr. 306(30)

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[]ατ[
ϙιε[
.λε[
παρ[
ἐν[
[]νῳ[
υν[
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fr. 306(31)

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fr. 306(32)col. 1

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.ιοῠ
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[]αι
[]ιζον
[]γη
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[]̣η
[]̣ου
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̣ιν
15. .

fr. 306(32) col. 2

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10 β[
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fr. 306(33)

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]σουὶ̣λ[
]νοι..[
]ησφευ[
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fr. 306(34)

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]ντο.[
]εατον[
]νσω[
]μα.[
5. . .

fr. 306(35)

. . .
[]νγαρ [
.ρος [
.μη [
[]ν̣εν [
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fr. 306(36)

. . .
]λαβ[
]νδ.[

fr. 306(37)

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]...[

]δεοσδ[

]φοβω.[

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fr. 306(38)

. . .
[]νε̣[
ξουπρ[
[]υτησ̣τ[
τ[.]λ.[
[]οπο[
[]α..σ̣π[
βηκεν[
. . .

fr. 306(39)

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.ν.ποιῃ[
ηπλεινμ[
[]ιτ̣ονεχθ[
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fr. 306(40)

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.αιρ[
.ιε [
ῳ̣ιτα.[
[]ναᾳ̣ε[
[]ωγα[
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fr. 306(41)

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.του[
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fr. 306(42)

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.τει.[
[]νκλ[
ạποδ[
[]ρειον[
ακονο[
[]φυγα[
[]ωνοτα[
10. . .

fr. 306(43)

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[]..[
[].τοι̣λ[
ουγασα[
[].ενμυ̣[
5[]ουσ̣κα[
[].π...[
[]ν̣...[
[]τ̣ο...[
[].τ..ψ.[
10. . .

fr. 306(44)

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[]α̣ιᾳ̣[
ταη.[
ηιοψι[
5[]υσθ.[
[].ϙ̣[
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fr. 306(45)

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[]ειχη[
λ̣ειτ[
ν̣ο̣ι[
5. . .

fr. 306(46)

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[].ε̣[
γωτ[
υμ̣π[

fr. 306(47)

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[]῾υ.[
῾ου.[
[]῾γαρπρε[
[]ω.[

fr. 306(48)

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ενϙ..[
[]ισ̣π̣ου[
[]ερωι [
.εν[
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fr. 306(49)

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]σθε..[

]ε̣ριτω[

].σκαγ.[

]ωνπ[

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fr. 306(50)

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]ζειν[
]νπα[
]ημι[
]τιθε[
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fr. 306(51)

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[]θη.[
[]ηε[
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.κακ[
.ηκα[

fr. 306(52)

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λετοκ[

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fr. 306(53)

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[]κ̣..[
[]προσ[
[]μιλ̣[
.μου[
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[]ια̣[
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fr. 306(54)

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fr. 306(55)

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]οσ.[

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fr. 306(56)

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]νν[
]ναμ[
]παρ[
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fr. 306(57)

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[]νκαλ̣[
νομε[
[]εδα[
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fr. 306(58)

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fr. 306(59)

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μ̣ιπ.[

[] αυ[

[]νυν[

[]τοκ[

[].ατε[

[]νωι[

[]α̣..[

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fr. 306(60)

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ποικ[
.]τε[
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fr. 306(61)

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δι.[
[]υτωϙ[
[].θεκ[
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fr. 306(62)

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δησ.[
ιλ[
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fr. 306(63)

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]ν.[
]ισ[
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fr. 306(64)

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βημ..[

[]ενπ̣[

fr. 306(65)

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.ῃ.[
[]μεσφα[
[]ντουϲ[
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fr. 306(66)

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[]ιτη[
[]χυθη[
ε̣πιτο[
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fr. 306(67)

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]...[

]νθυμ[

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fr. 306(68)

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.πατ[

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fr. 306(69)

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[]ε.[
[]μο̣ι.[
[]τουπ[
[]ποιει.[
.οσγε[
βοήθε[
[]ωσαγ[
[]πινε[
10[]θελ[
.έσθ.[
[]π̣ε[
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fr. 306(70)

. . .
].λ.ο[
]νηθ[
]εμπ[
]ωστει[
5. . .

fr. 306(71)

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[].[.].[
[]νισμ[
..σαν[
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fr. 306(72)

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.ω.[

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fr. 306(73)

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fr. 306(74)

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]του[

fr. 306(75)

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]ω [

]̣τ.[

]...ε[

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fr. 306(76)

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]ν...[

]ντες [

]ωι [

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fr. 306(77)

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]λια[

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fr. 306(78)

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ε.[

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fr. 306(79)

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..ι

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fr. 306(80)

. . .

]ν... [

fr. 307a

ὦναξ Ἄπολλον, παῖ μεγάλω Δίος,.....

fr. 307d

γάνος Τριτάας

fr. 308b

χαῖρε, Κυλλάνας ὀ μέδεις, σὲ γάρ μοι
θῦμος ὕμνην, τὸν κορύφαισιν †αὐγαῖς †
Μαῖα γέννατο Κρονίδαι μίγεισα
παμβασίληϊ

fr. 309

τὸ γὰρ θέων ἰότατι ὔμμε λαχόντων αφυτον θήσει γέρας

fr. 310

τὸ δ’ ἔργον ἀγήσαιτο τέα κόρα

fr. 311

οἴκω τε πὲρ σῶ καὶ πὲρ ἀτιμίας

fr. 312

κύπρος

fr. 313

ὅτ’ ἄσφ’ ἀπολλυμένοις σάωις

fr. 314

ἄμμιν ἀθάνατοι θέοι
νίκαν

fr. 315

ἄμμεσιν πεδάορον

fr. 316

οἴνω ταγγε̣[]α δεκοίατο

fr. 317

σὺ δὲ σαύτωι τομίαις εση
ἀλλὰ σαύτωι μετέχωνἄβαςπρὸς πόσιν†

fr. 318

καὶ Σκυθίκαις ὑπαδησάμενος

fr. 319

...βλήχρων ἀνέμων ἀχείμαντοι πνόαι

fr. 320

καί κ’ οὐδὲν ἐκ δενὸς γένοιτο

fr. 321

[..].λιε̣[.]τ’ ἁλίσκονται [

fr. 322

λάταγες ποτέονται κυλίχναν ἀπὺ Τηίαν

fr. 323

].σαίατο καὶ λάβοιεν

fr. 324

οὔ κε γένο‹ι›ντο

fr. 325

ἄνασσ’ Ἀθανάα πολε[.....]
ἄ ποι Κορωνήας ἐπιδεω-
ναύω πάροιθεν ἀμφι[.....]
Κωραλίω ποτάμω πὰρ ὄχθαις

fr. 326

ἀσυννέτημμι τὼν ἀνέμων στάσιν,
τὸ μὲν γὰρ ἔνθεν κῦμα κυλίνδεται,
τὸ δ’ ἔνθεν, ἄμμες δ’ ὂν τὸ μέσσον
νᾶϊ φορήμμεθα σὺν μελαίναι
χείμωνι μόχθεντες μεγάλωι μάλα·
πὲρ μὲν γὰρ ἄντλος ἰστοπέδαν ἔχει,
λαῖφος δὲ πὰν ζάδηλον ἤδη,
καὶ λάκιδες μέγαλαι κὰτ αὖτο,
χόλαισι δ’ ἄγκυρραι

fr. 327

...δεινότατον θέων,
‹τὸν› γέννατ’ εὐπέδιλλος Ἶρις
χρυσοκόμαι Ζεφύρωι μίγεισα

fr. 328

καί τις ἐπ᾽ ἐσχατίαισιν οἴκεις

fr. 329

καὶ χρυσοπάσταν τὰν κυνίαν ἔχων
ἔλαφρα π[

fr. 330

μείξαντες ἀλλάλοισ’ Ἄρευα

fr. 331

Μέλαγχρος αἴδως ἄξιος ἐς πόλιν ...

fr. 332

νῦν χρῆ μεθύσθην καί τινα πὲρ βίαν
πώνην, ἐπεὶ δὴ κάτθανε Μύρσιλος,...

fr. 333

οἶνος γὰρ ἀνθρώπω δίοπτρον

fr. 334

οὐδέπω Ποσείδαν
ἅλμυρον ἐστυφέλιξε πόντον

fr. 335

οὐ χρῆ κάκοισι θῦμον ἐπιτρέπην,
προκόψομεν γὰρ οὐδὲν ἀσάμενοι,
ὦ Βύκχι, φαρμάκων δ’ ἄριστον
οἶνον ἐνεικαμένοις μεθύσθην

fr. 336

πάμπαν δ’ ἐτύφωσ’ ἐκ δ’ ἔλετο φρένας

fr. 337

πρώτα μὲν Ἄντανδρος Λελέγων πόλις

fr. 338

ὖει μὲν ὁ Ζεῦς, ἐκ δ’ ὀράνω μέγας
χείμων, πεπάγαισιν δ’ ὑδάτων ῥόαι ...
‹ ἔνθεν ›
‹ ›
κάββαλλε τὸν χείμων’, ἐπὶ μὲν τίθεις
πῦρ ἐν δὲ κέρναις οἶνον ἀφειδέως
μέλιχρον, αὐτὰρ ἀμφὶ κόρσαι
μόλθακον ἀμφι‹ › γνόφαλλον

fr. 339

ὡς λόγος ἐκ πατέρων ὄρωρε

fr. 340

αἰ γάρ κ’ ἄλλοθεν ἔλθηι, σὺ δὲ φαι†κήνοθεν ἔμμεναι ...

fr. 341

αἴ κ’ εἴπηις τὰ θέληις ‹καί κεν› ἀκούσαις τά κεν οὐ θέλοις

fr. 342

μηδ’ἓν ἄλλο φυτεύσηις πρότερον δένδριον ἀμπέλω

fr. 343

Νύμφαις ταὶς Δίος ἐξ αἰγιόχω φαῖσι τετυχμέναις

fr. 344

οἶδ’ ἦ μὰν χέραδος μὴ βεβάως ἐργάσιμον λίθον
κίνεις καί κεν ἴσως τὰν κεφάλαν ἀργαλέαν ἔχοι

fr. 345

ὄρνιθες τίνες οἵδ’ Ὠκεάνω γᾶς ἀπὺ πειράτων
ἦλθον πανέλοπες ποικιλόδειροι τανυσίπτεροι;

fr. 346

πώνωμεν· τί τὰ λύχν’ ὀμμένομεν; δάκτυλος ἀμέρα·
κὰδ δ’ ἄερρε κυλίχναις μεγάλαις αιταποικιλλις·
οἶνον γὰρ Σεμέλας καὶ Δίος υἷος λαθικάδεον
ἀνθρώποισιν ἔδωκ’. ἔγχεε κέρναις ἕνα καὶ δύο
πλήαις κὰκ κεφάλας, ‹ὰ› δ’ ἀτέρα τὰν ἀτέραν κύλιξ
ὠθήτω

fr. 347a

τέγγε πλεύμονας οἴνωι, τὸ γὰρ ἄστρον περιτέλλεται,
ἀ δ᾽ ὥρα χαλέπα, πάντα δὲ δίψαισ᾽ ὑπὰ καύματος,
ἄχει δ᾽ ἐκ πετάλων ἄδεα τέττιξ ...
ἄνθει δὲ σκόλυμος, νῦν δὲ γύναικες μιαρώταται
5λέπτοι δ᾽ ἄνδρες, ἐπεὶ ‹ › κεφάλαν καὶ γόνα Σείριος
ἄσδει

fr. 347b

πτερύγων δ’ ὕπα
κακχέει λιγύραν ἀοίδαν, ὅππότα φλόγιον καθέταν ἐπιπτά-
μενον καταυδείη†

fr. 348

...τὸν κακοπατρίδαν
Φίττακον πόλιος τὰς ἀχόλω καὶ βαρυδαίμονος
ἐστάσαντο τύραννον, μέγ' ἐπαίνεντες ἀόλλεες

fr. 349

... Ἀλκαῖος Ἡφαίστου (γονὰς ὕμνησεν) ...

fr. 349a

... ὥστε θέων μηδ’ ἕν’ Ὀλυμπίων
λῦσ’ ἄτερ Fέθεν ...

fr. 349b

... ὸ δ’ Ἄρευς φαῖσί κεν Ἄφαιστον ἄγην βίαι

fr. 349c

... εἷς τὼν δυοκαιδέκων

fr. 349a

ἀχνάσδημι κάκως, οὔτε γὰρ οἱ φίλοι ...

fr. 350

ἦλθες ἐκ περάτων γᾶς ἐλεφαντίναν
λάβαν τὼ ξίφεος χρυσοδέταν ἔχων ...
τὸν ἀδελφὸν Ἀντιμενίδαν ... φησιν Ἀλκαῖος Βαβυλωνίοις
συμμαχοῦντα τελέσαι
ἄεθλον μέγαν, εὐρύσαο δ' ἐκ πόνων,
κτένναις ἄνδρα μαχαίταν βασιληίων
παλάσταν ἀπυλείποντα μόναν ἴαν
παχέων ἀπὺ πέμπων...

fr. 351

νῦν δ’ οὗτος ἐπικρέτει
κινήσαις τὸν ἀπ’ ἴρας πύκινον λίθον

fr. 352

πώνωμεν, τὸ γὰρ ἄστρον περιτέλλεται ...

fr. 353

... μηδ’ ὀνίαις τοὶς πέλας ἀμμέων
παρέχην ...

fr. 354

... Ἀχίλλευς ὁ τὰς Σκυθίκας μέδεις

fr. 355

... γαίας καὶ νιφόεντος ὠράνω μέσοι

fr. 356

καὶ πλείστοισ’ ἐάνασσε λάοισ’

fr. 357

[]...[]

μαρμαίρει δὲ μέγας δόμος χάλκωι, παῖσα δ’ ἄρηι κεκόσμη-
ται στέγα

λάμπραισιν κυνίαισι, κὰτ τᾶν λεῦκοι κατέπερθεν ἵππιοι λόφοι
νεύοισιν, κεφάλαισιν ἄνδρων ἀγάλματα· χάλκιαι δὲ πασ-
σάλοις

κρύπτοισιν περικείμεναι λάμπραι κνάμιδες, ἄρκος ἰσχύρω
βέλεος,

θόρρακές τε νέω λίνω κόιλαί τε κὰτ ἄσπιδες βεβλήμεναι·
πὰρ δὲ Χαλκίδικαι σπάθαι, πὰρ δὲ ζώματα πόλλα καὶ
10 κυπάσσιδες.

τῶν οὐκ ἔστι λάθεσθ’ ἐπεὶ δὴ πρώτισθ’ ὑπὸ†ἔργον ἔσταμεν
τόδε.

fr. 358

]οιδ’ ἀρις[.....]νμεναιτ[..]ονω[...]δε κενη[.....] πε[δάσει]
φρένας οἶνος οὐ διωτεος.
κάτω γὰρ κεφάλαν κατίσχε[ι] τὸν Fὸν θάμα θῦμον αἰτιάμενος,
πεδαλευόμενος τά κ’ εἴπηι· τὸ δ’ οὐκέτι[....]λεν πε[.]αγ[..]τω

fr. 359

πέτρας καὶ πολίας θαλάσσας τέκνον ...

... ἐκ δὲ παίδων χαύνωις φρένας, ἀ θαλασσία χέλυς

fr. 360

ὡς γὰρ δήποτ’ Ἀριστόδαμον φαῖσ’ οὐκ ἀπάλαμνον ἐν Σπάρται λόγον
εἴπην, χρήματ’ ἄνηρ, πένιχρος δ’ οὐδ’ εἷς πέλετ’ ἔσλος οὐδὲ τίμιος

fr. 361

αἰ δέ κ’ ἄμμι Ζεῦς τελέσει νόημμα

fr. 362

ἀλλ’ ἀνήτω μὲν περὶ ταὶς δέραισι
περθέτω πλέκταις ὑπαθύμιδάς τις
κὰδ δὲ χευάτω μύρον ἆδυ κὰτ τὼ
στήθεος ἄμμι

fr. 363

νόω δ’ ἑαύτωι
πάμπαν ἀέρρει

fr. 364

ἀργάλεον Πενία κάκον ἄσχετον, ἀ μέγαν
δάμναι λᾶον Ἀμαχανίαι σὺν ἀδελφέαι

fr. 365

κεῖται πὲρ κεφάλας μέγας, ὦ Αἰσιμίδα, λίθος

fr. 366

οἶνος, ὦ φίλε παῖ, καὶ ἀλάθεα

fr. 367

ἦρος ἀνθεμόεντος ἐπάιον ἐρχομένοιο ...
ἐν δὲ κέρνατε τὼ μελιάδεος ὅττι τάχιστα
κράτηρα ...

fr. 368

κέλομαί τινα τὸν χαρίεντα Μένωνα κάλεσσαι,
αἰ χρῆ συμποσίας ἐπόνασιν ἔμοιγε γένεσθαι

fr. 369

ἄλλοτα μὲν μελιάδεος, ἄλλοτα
δ’ ὀξυτέρω τριβόλων ἀρυτήμενοι ...

fr. 370

ἀμμετέρων ἀχέων

fr. 371

ἀπ πατέρων μάθος

fr. 372

Ἄρευος στροτιωτέροις

fr. 373

γᾶς γὰρ πέλεται σέος

fr. 374

δέξαι με κωμάσδοντα, δέξαι, λίσσομαί σε, λίσσομαι

fr. 375

ἔγω μὲν οὐ δέω ταῦτα μαρτύρεντας

fr. 376

ἐκ δὲ ποτήριον πώνηις Διννομένηι παρίσδων

fr. 377

ἔκ μ’ ἔλασας ἀλγέων

fr. 378

ἔμ’ αὖτωι παλαμάσομαι

fr. 379

ἔνδυς σισύρναν

fr. 380

ἔπετον Κυπρογενήας παλάμαισιν

fr. 381

Ἐρραφέωτ’, οὐ γὰρ ἄναξ ...

fr. 382

ἦ ποι σύναγ’ ἄνδρων δάσμενον
στρότον, νόμισμ’ ἐπιπνέοισα

fr. 383

ἦρ’ ἔτι Διννομένη τὼ Τυρρακήω
τἄρμενα λάμπρα κέοντ’ ἐν Μυρσινήωι;

fr. 384

ἰόπλοκ᾽ ἄγνα μελλιχόμειδε Σάπφοι

fr. 385

κἀπιπλεύσαις νάεσσιν

fr. 386

κόλπωι σ’ ἐδέξαντ’ ἄγναι Χάριτες Κρόνωι

fr. 387

Κρονίδα βασίληος γένος Αἴαν τὸν ἄριστον πεδ’ Ἀχίλλεα

fr. 388

λόφον τε σείων Κάρικον

fr. 389

μὴ μέγαν περὶ κνάφον περιστείχειν ἕνα κύκλον†

fr. 390

μὴ φόνος κέχυται γυναίκων

fr. 391

ὅττινες ἔσλοι ὐμμέων τε καὶ ἀμμέων

fr. 392

οὐδέ τι μυνάμενος ἄλλοι τὸ νόημμα ...

fr. 393

πάλιν ἀ σῦς παρορίνει

fr. 394

πατέρων ἄμμων

fr. 395

στενω .[..] Ξάνθω ῥῳ[..] ἐς θάλασσαν ἵκανε

fr. 396

ταχαλιτινὸν†ἄρκος ἔσσηι

fr. 397

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fr. 398

τετραβαρήων πλίνθων καὶ τάγματα

fr. 399

τετράδων· ὄρνεόν τι. Ἀλκαῖος
τετράδυσιν· ἀηδόνας

fr. 400

τὸ γὰρ Ἄρευι κατθάνην κάλον

fr. 401a

χαῖρε καὶ πῶ τάνδε

fr. 401b

δεῦρο σύμπωθι

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ἀγέρωχος

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fr. 404

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fr. 405

ἔον, ‘fui’

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μετρῆσαι ἐπὶ τοῦ ἀριθμῆσαι

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NEPH

fr. 420

οἱ .. περὶ Ἀλκαῖον ὄιδα λέγουσι τρισυλλάβως

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fr. 423

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fr. 439

Πιτάνα

The Biography



Ruins at Sais, Egypt. Sais was the capital of Egypt from 664 to 525 BC, XXVI dynasty, during Alcaeus' lifetime — it is believed that the poet travelled widely during his years in exile, including at least one visit to Egypt.

Life of Alcaeus (1922) by J. M. Edmonds



Strabo *Geography*: Mytilene has two harbours, of which the southern is landlocked and affords anchorage for fifty triremes, and the northern spacious and deep and protected by a breakwater. Both are flanked by a small island upon which part of the city is built. This city is well equipped with *every* convenience. Among famous Mytileneans of more ancient times are Pittacus, one of the Seven Sages, and the poet Alcaeus and his brother Antimenidas... In those days, as the result of dissensions, the city was ruled from time to time by tyrants, who form the theme of the *Political Songs*, as they are called, of Alcaeus. The aforesaid Pittacus, being one of their number, did not escape the abuse of Alcaeus any more than the rest, Myrsilus, Melanchrus, the Cleanactids and others, although the poet was not free himself of the imputation of playing the revolutionary, while Pittacus made use of the monarchy only as a means of overthrowing arbitrary power and gave the city back its self-government as soon as his object was achieved.

Diogenes Laertius Lives of the Philosophers [on Pittacus]: This man was associated with the brothers of Alcaeus in the overthrow of Melanchrus despot of Lesbos. In the war between Mytilene and Athens for the possession of the Achilleid (or district of Sigeum in the Troad), he was in command on the one side and the Olympian champion Phrynon on the other. The two generals coming to single combat, Pittacus enveloped his antagonist unawares in a net which he carried under his shield, and killed him, thus saving the district for Mytilene. Later, however, if we may believe the *Chronicles* of

Apollodorus, it became the subject of arbitration between the two cities, and Periander, who acted as judge, awarded it to Athens. However that may be, Pittacus was highly honoured thereafter by his countrymen, and made head of the state. After holding office ten years, during which he brought order into the administration, he resigned it and lived for ten years more as a private citizen.

Diogenes Laertius *Lives of the Philosophers*: According to Heracleitus, when Alcaeus fell into his hands Pittacus set him at liberty with the words 'Forgiveness is better than punishment.

The Same: Pittacus... died in the archonship of Aristomenes, the third year of the 52nd Olympiad (B.C. 570), at the age of over seventy.

Eusebius Chronicle: Olympiad 46. 2 (B.C. 595): Flourished the poets Sappho and Alcaeus.

Athenaeus *Doctors at Dinner* [on drinking-songs]: Compare what Aristophanes says in the *Banqueters*, 'Take and sing me a drinking-song of Alcaeus or Anacreon.'

Cicero *Tusculan Deputations*: Alcaeus was a brave man and eminent in the state to which he belonged, and yet what extravagant things he says of the love of youths!

Horace *Odes*:... Come sing me a Latin song, thou lyre first played by a citizen of Lesbos, a gallant warrior who, alike amid the very fight or when his storm-tossed ship was moored to the wet shore, sang of Bacchus and the Muses, of Venus and her inseparable boy, and of the beautiful Lycus so dark of eye and hair.

The Same:... and thee, Alcaeus, chanting with fuller note unto thy

golden quill the toils of the sea, the toils of exile, and the toils of war.

Dionysius of Halicarnassus *Critique of the Ancient Writers*: only look at the nobility of Alcaeus, his conciseness, his sweetness — so far as they are not impaired by his dialect — , and above all the moral tone of his *Political Poems.* Often if the reader could but remove the metre he would find political rhetoric.

Quintilian *Principles of Oratory*: Alcaeus is rightly awarded the 'golden quill' in that part of his works where he assails the tyrants; his ethical value too is great, and his style is concise, lofty, exact, and very like Homers; but he stoops to jesting and love-making though better fitted for higher themes.

Hephaestion *On Graphical Signs:* The asterisk is usually employed if the poem which follows is in a different metre. This is more often the case with those composed in triads than with the monostrophic poems of Sappho, Anacreon, and Alcaeus. The poems of Alcaeus are peculiar in this, that in the Aristophanic edition the asterisk was used only to mark a change of metre, but in the now current edition of Aristarchus it marks a fresh poem whatever the metre.

Athenaeus *Doctors at Dinner:* Having completed my digression on ancient methods of mixing wine, I will resume my theme and consider what the lyric poet Alcaeus means by the phrase 'Mix ere you pour it one and two.' Some authorities hold that he does not refer to the proportion of wine to water but, being a temperate man, would have us drink first one ladleful of unmixed wine and then two, and no more. This is the interpretation of Chamaeleon of Pontus, but he does not realise how fond of the bottle Alcaeus was.

The Same [on the *cottabos*]: The love of the Sicilians for this game is proved by the fact that they went so far as to build special rooms to play it in, as we are told by Dicaearchus in his tract *On Alcaeus*.

Strabo *Geography* [on Lesbos]: the historian Hellanicus, too, was a Lesbian, and Callias the commentator on Sappho and Alcaeus.

Suidas *Lexicon*: Dracon of Stratoniceia: A grammarian, writer of books... *On the Poems of Pindar*, *On the Metres of Sappho*, *On the Poems of Alcaeus.*

The Same: Horapollo*:... a* grammarian who first taught at Alexandria and elsewhere in Egypt, and afterwards at Constantinople under Theodosius. He wrote... treatises *On Sophocles*, *On Alcaeus*, and *On Homer.*

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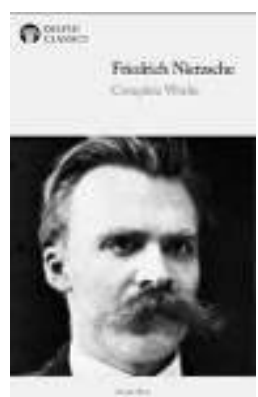
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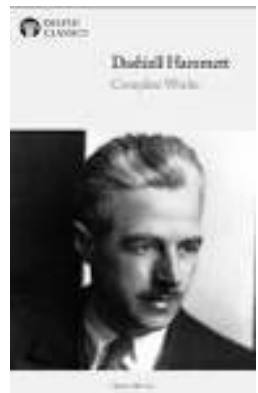
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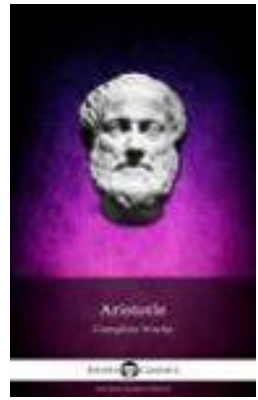
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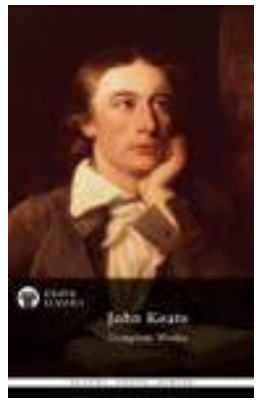
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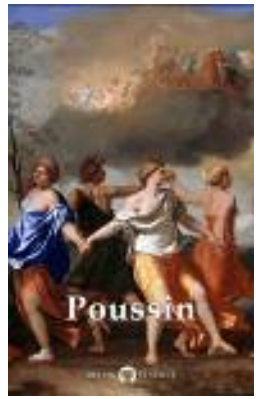
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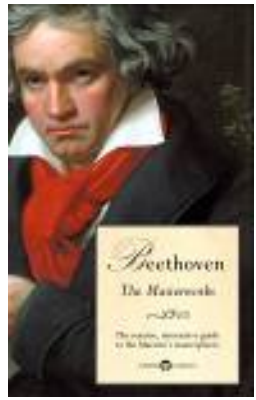


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Thomas Gainsborough
Tintoretto
Titian
Vincent van Gogh
Wassily Kandinsky
William Hogarth



Great Composers

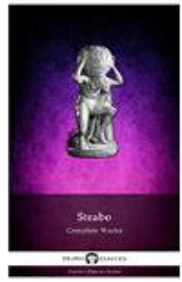
Antonio Vivaldi
Franz Schubert
Frédéric Chopin
Giuseppe Verdi
Johann Sebastian Bach
Johannes Brahms
Ludwig van Beethoven
Piotr Illitch Tchaïkovsky
Richard Wagner
Wolfgang Amadeus Mozart

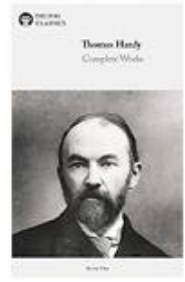
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Mytilene — likely where Alcaeus spent his final days